Hear the Church:

OR, AN

APPEAL

TO THE

Mother of us All.

BEING AN

EPISTLE

TO

All the Baptized Believers in *England*; exhorting them to Stedfastness in the Truth, according to the SCRIPTURES.

TOGETHER

With some farther Considerations of seven Queries, sent to the Baptized Believers in *Lincolnshire*, concerning the Judge of Controversies in Matters of Religion.

All the baptized

In Three PARTS.

By THOMAS GRANTHAM.

And they shall turn away their Ears from the Truth, and shall be turned into Fables, 2 Tim. 4.4.

But I will shew thee that which is noted in the Scripture of Truth, and there is none that holdeth with me in these things but Michael *your Prince*, Dan. 10.21.

LONDON, Printed in the Year, 1687.

UM

TO THE
READER.

THere is nothing, which Men ſincerely Religious, do more heartily deſire, than that all Men were ſo too; and becauſe they are fully ſatisfied that they are in that very Way which moſt truly leads to Life, they therefore ſtrive that all may know it and walk in it.

And truly this is my Caſe, my Hearts Deſire and Prayer to God for all Men is, that they may be ſaved. And as I believe it hath pleaſed God to ſhew me the Path of Life, I cannot but do my beſt to ſhew it to others; for as ſome by their Labours, have been helpful to me, ſo I hope mine may be helpful to others.

When I call the Primitive Chriſtian Church at Jeruſalem, the Mother of us All, I allude to that Place, Gal. 4. 26. Interpreters, (ſo far as I have obſerved) take Jeruſalem there, for the Goſpel Catholick Church; now this Church had its Beginning, and this Beginning was at Jeruſalem; and becauſe in the Progreſs of Chriſtianity in the World, for near one thouſand ſeven hundred years, there has abundance of Errors crept in,

and much truth in the antient Simplicity of it rejected, I think it highly rational, that (all prejudice being laid apart) Men ſhould ſeek with the greateſt diligence, for their greateſt Security, into the State of Chriſts Goſpel-Church, as by himſelf eſtabliſhed; for whatſoever has not been planted by our Heavenly Father, is nigh to its being rooted up.

God Almighty direct us all, is the hearty Prayer of thy Friend,

Thomas Grantham.

Let the Reader further take notice, that theſe Papers were originally written upon ſeveral occaſions; otherwiſe ſome things repeated, would have been otherwiſe. Let thy diſcretion bear with this.

Hear

Hear the Church.

The First PART.

Containing, by way of Preface, a particular consideration of the State of the first Christian Church at Jerusalem, *and the Reasonableness of appealing to Her, as* The Mother of us All.

IT is evident to all such as have conversed with the Histories of the Ages, which have been since the coming of our Lord, to make known and establish all things in the Kingdom of Grace, in the first Church at *Jerusalem*; that there hath been great striving among the Christian Churches for some Honour and Prerogative above the rest. Sometimes the Church at *Alexandria*, sometimes the Church at *Constantinople*, and especially the Church at *Rome*, pressing very hard for Precedence of Honour, and Preheminence of Power; few minding the poor afflicted Church at *Jerusalem*, the true Mother of all true Christian Churches; when yet the Holy Ghost hath left a high Commendation upon those who do follow Her, both in the effectual Reception of the Gospel, *not as the Word of such or such a man*, (though preached by *Apostles*) *but as it is in truth the Word of God*, 1 *Thess.* 2. 13, 14. and also (not in persecuting, but) *in suffering like things of their Countrey-men, as they did of the Jews.* And we desire, and hope that there may be yet, all due consideration had by all Christians in these days, of the Heavenly Frame and Holy Walking of that MOTHER-CHURCH.

Unto

Unto whom was committed, in the first place, the Principles of the Oracles of God; unto whom our deareſt Lord was a perſonal Miniſter, and did actually Diſpenſe to, and Communicate with them, in the Divine Myſteries or Ordinances of the Chriſtian Religion; upon whom was poured the moſt excellent Gifts and Graces of the Holy Spirit of Promiſe. It was this Church, from whom (according to the Prophets) the Law of Chriſt ſhould firſt go forth, *Iſa.* 2. 3. *Mich.* 4. 1, 2. Here was *the Houſe of the Lord eſtabliſhed in the top of the Mountains, and exalted above the Hills, that all Nations might flow unto it*: an Honour not given to other Churches, 1 *Cor.* 14. 36. *What, came the Word of God out from you?* No, this was the Glory of another, *For out of* Zion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem. Which by ſpecial Order from Chriſt was fulfilled, when he gave Commandment to his Apoſtles, *that Repentance and Remiſſion of Sins ſhould be preached in his Name, in all Nations, beginning at* Jeruſalem, *Luk.* 24. 47. And here it was that the Spirit gave utterance unto the Apoſtles, to preach in all Languages, that then ſome of all Nations (who were at that very time at *Jeruſalem*) might hear from thence the joyful Sound of the Goſpel, and conſequently, keep the ſame Holy Doctrine in all Ages and Nations, as it was there delivered, and *confirmed by divers Signs and Miracles, and Gifts of the Holy Ghoſt*, Math. 28. 19, 20. Heb. 2. 4. Act. 2.

Foraſmuch then, as all Churches, in all Ages and Nations, are indiſpenſibly bound to follow this Church, in the Obſervation of all things whatſoever Chriſt commanded them; we hold our ſelves concern'd, at this time, to declare our unfeigned Aſſent unto the Truth of the Goſpel, *as it was here delivered*; and our humble Reſolution to keep the Ordinances of Chriſt, *as they were here practiſed* (not doubting but the ſame was received in all Churches at the firſt) being confident of this very thing, that a ſafer way cannot be found for the ſecurity of our Souls, from the manifold Errors, which ſince the Plantation of this Church, have been obtruded upon the Conſciences of Men, in moſt parts of the Chriſtian Nations.

To the intent then that we may avoid Error, and cleave to Truth, we ſhall conſider particularly (though very briefly) the Frame of this Heavenly Building, in reſpect of her *Foundation*, her *Form of Government*, and the *Way of her Worſhip*, in order to her Perfection. And Firſt,

We

We find her Foundation-Principles to consist in six particulars, called, *the beginning of the Word of Christ*, which Articles are therefore called the Foundation, because of the Relation they have to Christ, who is a Foundation to his Church, as held forth in his own Doctrine, and other Foundations than Christ so held forth, can no man lay.

Of such importance are these Sacred Principles, that we find the Ancient Christians used to call them the Christian Catechism. *Chrysostoms*, Testimony is this; *That all these are fundamental Articles; that is, that we ought to repent from dead Works, to be baptized into the Faith of Christ, and be made worthy of the Gift of the Spirit, who is given by imposition of Hands; and we are to be taught the Mysteries of the Resurrection and Eternal Judgment. This Catechism*, saith he, *is perfect.* And indeed in the whole New Testament, we meet not with such an excellent Epitome of the Christian Doctrine as in this place, which was written to this *Mother-Church.*

'Tis true, we have some mention of *a Form of Doctrine* delivered to the believing *Romans*: And *Timothy* is commanded to hold fast *the Form of sound Words*, which he had heard of St. *Paul*; Christ is said to be the Apostle and High Priest of *our Profession*, the Author and Finisher of *our Faith*, we are willed to contend for the *Faith* once delivered to the Saints. But none of these places do shew us, as the Text under consideration, *what this Form of Doctrine*, this *Form of sound Words*, this *Profession*, and *this Faith* was, in respect of the Composition, and Foundamentality of them; nor can there any thing be assigned, that is so properly the Analogy or Rule of Faith, as these Principles of Catechism.

Happy had it been, if all Christian Churches had held fast this Catechism, though no more had ever been composed; Unity in the Truth would have been better maintained by this one, than by so many as are now extant. And sure this being of Divine Composure and Authority, the *Principles* of the *Oracles of God*, the *Beginning of the Word of Christ*, must needs outweigh all others, being but of Human Composition. To begin with the first Principle of this Church, let us consider.

I. *Repentance from Dead Works.*

We are first to consider why Repentance is put in the first place, even before Faith; sure it is because no unrepenting Sinner can have the Faith of Justification; therefore this Principle of the Christian Faith

Faith must follow Repentance. There is indeed a Faith (which we may call the Faith of Mankind) to believe there is a God, that will both punish Sinners, and reward the Righteous, and this Faith must needs precede Repentance, *Heb.* 11. 6.

This Repentance, as it was a Principle of this *Mother-Church*, comprehends three things, a true Sence of Sin, in the exceeding sinfulness of it; in which respect it is said, *They were pricked at the heart, and cried out, or said, Men and Brethren, what shall we do?* Act. 2. 37. which is accompanied with Godly Sorrow, and with Amendment of Life, without which, Repentance is rather to be repented of, than to be esteemed any part of the Foundation of Christian Religion; *Repent ye therefore, and be converted, that your Sins may be blotted out.* Act. 3. 19. Without which Repentance, there is no Remission. *Luk.* 13. 5. *Except ye repent, ye shall all perish*, saith our Saviour. How blessed had it been, if this Doctrine had been preached, and Men brought to the Obedience of it, before they had been admitted to Membership in the Church of Christ? The not keeping to this Rule, has filled all National Churches with unregenerate, unconverted Persons, to the Scandal of the Christian Religion.

2. *Of Faith towards God in this Mother-Church.*

The Excellency of the Faith of this *Mother-Church*, appeared in these things: *That they gladly received the Word* of the Gospel of their Salvation. *Act.* 2. 40. To the illumination of their Souls, and the expelling the darkness of Errour and Unbelief; by this Faith they had their *Hearts sprinkled from an evil Conscience*, and their Confidence in God had a great Recompence of Reward, in the Love and Expectation of which, they willingly *endured a great Fight of Afflictions, whilst they were made a Gazing-stock, both by Reproaches, and suffering the spoiling of their Goods with joyfulness*; and were willingly *Companions with*, and charitably *compassionate towards, those that were in Bonds* for Righteousness sake, working the Work of God, *ministring to the Saints*, labouring in Love: all which are Arguments of true and lively Faith. *Heb.* 6. 10, 11. *Heb.* 10. 32, 33, 34, 35.

He that reads and considers this Excellent Epistle, written to this *Mother-Church*, wherein we may be sure no new Doctrine is delivered but the same corroborated which they had received, shall find that the true Knowledge and Belief of Christ was amongst them, in respect of

of his Divinity, Chap. 1. in reſpect of his Humanity. Chap. 2. in reſpect of Prieſtly Office and Sacrifice, with all other Offices to which he was appointed of God, in the reſidue of the Epiſtle, of which we cannot now ſpeak particularly.

3. *Of the Doctrine of Baptiſm in this Church.*

The Lord Chriſt had fully taught the Guides of this *Mother-Church* the *Doctrine of Baptiſm* both by Word and Example; and thereby had informed them of a three-fold Baptiſm. The firſt delivered by Precept, himſelf making the People Diſciples, by teaching them to repent and believe the Goſpel, and then appointing his Diſciples to dip them in the River, in which reſpect it is ſaid that Jeſus made and dipped (or Baptized) more Diſciples than *John*, *Mat.* 4. 17. *John* 4. 1. *John* 3. 22. His own example being an unqueſtionable Rule for the manner of Baptizing, he being *Dipped of John into* Jordan, as the *Greek* hath it, *Mark* 1. 9. *and then coming up out of the Water.* And of this whole Church it is ſaid, their hearts were ſprinkled from an evil Conſcience, and their Bodies waſhed with pure water. For Baptiſmal Water is therefore purer, becauſe it is Sanctified for our Religious uſe, both by the Perſon of Chriſt, and by the Word of God. And of this Church, was firſt required, that *every one of them* ſhould repent, and then be Baptized; and of them it is alſo ſaid, that they that gladly received the Word preached by St. *Peter*, were baptized, *Acts* 2. 38, 40.

They were alſo inſtructed concerning the Baptiſm of the Holy Spirit; it being the Promiſe of the Father made to all the called of the Lord, and was particularly applied to them, and poured upon them in the way of Faith and Obedience.

To be willing to be Baptized with Afflictions for Chriſt and the Goſpels-ſake, they were alſo taught by our bleſſed Saviour in his Diſcourſe with ſome of his Diſciples, and by his own Sufferings, *Luke* 12. 30. of which they were alſo partakers, *Heb.* 10. 32. as alſo all that will live Godly in Chriſt Jeſus muſt expect the ſame. And it would be conſidered by what *Rule* any man can take upon him to make Baptiſm the *firſt Principle*, ſeeing Chriſt himſelf has made it the *third Principle*? and by what *Rule* any man can call Sprinkling Baptizing? Dare they ſpeak as they act? that is, dare they ſay, I ſprinkle thee in the Name of the Father? *&c.* Would not their Conſcience flie in their Face if they ſhould ſo ſpeak? and yet behold, they prevaricate in action, and lye

in expreſſion in that which they call their Baptiſm; God will ſurely ſend the proudeſt prevaricators in this caſe a *Quo warranto* for their preſumptuous dealing herein.

Of the Laying on of Hands in this Church.

There are two great Bleſſings belong to all true Chriſtians, Remiſſion of ſin, and the Gift of the Holy Spirit; the firſt is conſigned to them in Sacred Baptiſm, the ſecond in Prayer, with the laying on of Hands, in which way this *Mother-Church* received this Bleſſing, as is evident from the ennumeration and order of the Principles of her Catechiſm, and alſo from this Teſtimony, *that great Grace was upon them all*, Acts 4. 33. as alſo in that it is expreſly ſaid, that this Church continued ſtedfaſtly in the Apoſtles Doctrine, a Principle whereof is Prayer with Laying on of Hands; and from this Church this Doctrine and Holy Practice was carried by the Apoſtles to *Samaria*, Acts 14. for it is not to be imagined they would there innovate, a practical principle, which had not firſt been taught in the Church at *Jeruſalem*. But God bearing witneſs to this ſervice of Prayer and Laying on of Hands at *Samaria*, with the ſame Bleſſing of the Holy Spirit, fore-received at *Jeruſalem*, confirms it as an acceptable and needful Service for all Churches. And accordingly it was received in the times next ſucceeding the Apoſtles days, as many witneſſes teſtifie, amongſt whom *Tertullian* thus; *Dehinc manus imponitur*, &c. *After Baptiſm the Hand is impoſed by Bleſſing, calling and inviting the Holy Spirit. Tunc ille Sanctiſſimus*, &c. *Then that moſt Holy Spirit moſt willingly deſcends from the Father upon the Bodies which are cleanſed* [meaning in Baptiſm] *and bleſſed.*

Of the Reſurrection of the Dead taught and believed in this Mother-Church.

In this Church it was where the Apoſtle gave witneſs with *great Power of the Reſurrection of the Lord Jeſus*, in whoſe Reſurrection *aſſurance*, yea very full aſſurance is given *to all men, that there ſhall be a Reſurrection of the Dead, both of the Juſt and the Unjuſt.* It was here that *our Saviour ſhewed himſelf alive after he had been dead, by infallible proofs, being ſeen of his Diſciples forty days*, converſing with them *of the things concerning his Church and Kingdom.* It was here *that many dead Bodies of the Saints did ariſe, and come out of their Graves, and went into* Jeruſalem, *and appeared to many, after Chriſt was riſen*; which was a full proof, that

that the Reſurrection is of the ſame numerical Bodies which are laid in the Graves, diſrobed only of mortality and all imperfections. And this is that Reſurrection of the Dead here called a Principle of Chriſt's Doctrine, and of the Foundation of this *Mother-Church.*

Of the Eternal Judgment Believed by this Church.

It was to the Guides of this Church to whom our Saviour firſt made known this great priviledge, that they ſhould *ſit on Thrones judging the twelve Tribes of* Iſrael, at that time when he ſhould *ſit upon the Throne of his Glory*, Mat. 19.28, who alſo is appointed of God to be the *Judge of Quick and Dead*, Act. 10.42. which great Article is here recounted among the principles of Catechiſm, *Heb.* 6. 2. and called the *eternal Judgment*, not only for that it is the laſt Judgment, but becauſe the effects of it ſhall be perpetual, the pains to be impoſed in this ſentence of Judgment ſhall be of eternal duration to all wicked men, who have contemned the Goſpel of their Salvation, *and judged themſelves unworthy of Eternal Life*, even that Life which then ſhall be given to Eternity, to all ſuch as have *held faſt the beginning of their Confidence, and the hope of this their rejoycing ſtedfaſt unto the end*, Heb. 3. 14. *As therefore the Tares are gathered and burnt in the fire; ſo ſhall it be in the end of the World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do Iniquity: And ſhall caſt them into a Furnace of Fire; there ſhall be wailing, and gnaſhing of Teeth. Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father. Who hath ears to hear, let him hear.* Matth. 13. 40, 41, 42, 43. Lo the eternal Judgment taught by Chriſt's own Mouth, let all men be admoniſhed to prepare for this Judgment, for the coming of the Lord draws nigh.

Of the farther Order and manner of Worſhip uſed in this Mother-Church.

This did eſpecially conſiſt in frequently aſſembling themſelves together, to teach and preach Jeſus Chriſt, *Acts* 5. 42. or for the miniſtring of the Word of God and Prayers, *Acts* 6. 4. In which we find no Liturgies, or Forms of Prayer deviſed or impoſed by the Apoſtles, but theſe Services were performed by the aid of the Holy Spirit, which as they were given for the work of the Miniſtry, ſo 'tis evident they have a remanency in the true Church till the whole be perfected, *Eph.* 4.

and it is this Bleſſed Spirit which helps the Church *to make Interceſſion according to the will of God*, *Rom.* 8. 27. They were all very frequent at the Lord's Table breaking the Sacred Bread, in remembrance of the Lord Chriſt, giving thanks to God by him, *Acts* 2. 41, 47. nor needed they any *Maſs-Book* or *Common-Prayer-Book*, to direct them in either: Chriſt's own Inſtitution of his Holy Table, and the holy Prayer which he had taught his Diſciples, with other Heavenly Rules contained in the Holy Scriptures, was abundantly ſufficient, and are ſo ſtill, to every Faithful Man of God [and Miniſter whom God and his Church hath called to that Work] *to furniſh him to every good work.*

It is alſo exceeding plain that the Holy Table of the Lord is here called the breaking of Bread. And therefore, though that Holy Bread and Wine be the Body and Blood of Chriſt, yet they are theſe, in ſuch ſort, as they are alſo the Bread of the Lord, and the Cup of the Lord, 1 *Cor.* 11. 27. And foraſmuch as the Apoſtle here, and in the next verſe, does expreſly call the ſame things, by theſe different titles, *the Body* and *the Blood*: the *Bread* and the *Cup*: we muſt of neceſſity take him to ſpeak Figuratively in one of theſe, but in the latter, to wit, *Bread* and the *Cup*, we have no Figure (ſave that the Wine in the Cup is taken for the Cup, which is an uſual form of ſpeaking;) and therefore of neceſſity theſe Words, *Body* and *Blood*, muſt be underſtood to be myſtically, ſpiritually, or figuratively in the *Bread* and *Wine*, and not the Bread and Wine to be myſtically, ſpiritually, or figuratively, in the *Body* and *Blood* of Chriſt.

It is alſo as certain that the whole Church (*this Mother-Church*, *Acts* 2. 42.) did then receive both the Bread and Cup of the Lord, as that any one of them did partake of both, the whole Service being expreſſed by a *Synecdoche*, a part for the whole, which yet will better appear, in that this Ordinance ought to be received by every Recipient, as he is a Member of Chriſt, not as he is a Miniſter: 'Tis true, as I am a Miniſter I diſpenſe this Myſtery, but I receive it as a Member, ſaith St. *Paul*; *For YE being many, are one Bread, and one Body. For WE are all partakers of that one Bread.*

It was unto this Church, or the Guides of it, unto whom our Bleſſed Saviour delivered that Myſtical Doctrine, which offended ſo many of his Diſciples, *John* 6. 53. *Verily, verily, I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you*, which yet cannot be rightly underſtood of a corporal eating his Fleſh, and drinking his Blood, becauſe he expreſly ſays, *Verily, verily, I ſay unto you, He that believeth on me, hath*

hath everlasting life, Verse 47. And it is certain there were many that did truly believe on him at that time, among whom S. *Peter*, and the rest that stood by him, when so many forsook him. Now these things must all be true. 1. That none of Christ's Disciples had Life in them at that time, but such as did eat the Flesh, and drink the Blood of Christ. 2. That S. *Peter* and the rest of the Faithful, had eternal Life in them at that time. 3. That the Lord's Table was not yet instituted; And therefore from these Premises it follows that our Saviour speaks not here of his Disciples now eating and drinking his Flesh and Blood in the Lord's Table, and therefore cannot with any shew of Truth or Reason, be understood of eating his Flesh, and drinking his Blood carnally, or corporally, but spiritually, even by believing in him.

Of the several Orders of Ministry in this Mother-Church.

This Church was endowed with a three-fold Order of Ministry; 1. *Messengers* or Apostles, whose work was more especially to gather, constitute, and take care for the Church in general. 2. *Elders*, whose work was especially to feed the Flock committed to them in particular. 3. *Deacons*, whose work more especially was to take care of the Poor, and to distribute the Alms of the Church to the ends for which they were given, and consequently all Churches ought to maintain this Order of Ministry, unless they can shew that God has repealed this Ministery, in part or in whole. 'Tis true, some things were pertinent to the Apostles here, which were temporary and extraordinary, which Churches in after-Ages are not to expect; but it is also true that some things were ordinary, and fixed in that Office, for the continual use of the Church, and therefore to remain for ever *viz.* Their care for all Churches, their travels and labours to plant and settle new Churches, their withstanding false Apostles, as themselves are true Apostles. Their authority to appease strife and contention which may arise among particular Pastors and Churches, which things being demonstrated in our *Christianismus Primitivus* (to which we refer) we shall not here enlarge.

This part of the Apostolical Office, was conferred on many in the Apostles days, who were also entituled the *Angels of the Churches*, *Rev.* 2. 1, *&c.* which in English, is, Messenger of the Churches. Of this Order was *James* the Lord's Brother in this Church at *Jerusalem*, and such were *Timothy*, *Titus*, *Sylvanus*, *Andronicus* and *Junia*, with others. A Ministry as needful as any, both for the unity of Churches, and the management of the most important affairs of the Gospel, both in the Church and

and in the World, as experience may convince men if nothing elſe will do it. And here it were eaſie to bring in the full Teſt of the beſt Antiquity, but this Letter will not bear it.

Of the Diſcipline or Government of this Mother-Church.

It was unto the Guides of this Cuhrch to whom our Bleſſed Lord firſt gave Rules for the Government of his Church, *Mat.* 18. whence we learn that in caſes of perſonal Treſpaſſes, and ſins of Infirmity or Weakneſs, all poſſible Love, Patience and Charity, ſhould be exerciſed by one Chriſtian towards another, and the Offender, *upon confeſſion of his fault*, forgiven, unto ſeventy times ſeven Offences: ſo abundantly ſhould Charity appear among the Members of Chriſt. But it was alſo in this Church where wilfull Iniquity was puniſhed with great ſeverity, as the Hypocriſie and Deceit of *Ananias* and *Saphira*; and the like ſeverity was ſhewed againſt *Simon Magus* for his Pride and Covetouſneſs, in aſpiring to a Miniſtry for which he was not qualified, and to which he was not called by Heaven's Donation and due vocation from the Church, without which, woful experience hath taught the Chriſtian Nations, that it is in vain by Money, or for Mony to make Men Miniſters in the Chriſtian Church.

In this Church was held the firſt and beſt of General Councils, for ſetling the Churches in peace, when troubles did ariſe among themſelves, by means of falſe Teachers, *&c.* And becauſe the Churches in all Ages and Nations, may have perpetual need of ſuch helps, it ſhall not be amiſs that we conſider the Quality and Authority of ſuch Aſſemblies, leſt otherwiſe we be abuſed by Uſurpation and Tyranny: and firſt of the occaſion of the calling this preſent Aſſembly, *Acts* 15.

This Aſſembly was called upon the greateſt occaſion that ever was, namely, the Repealing, or rather ſhewing the Repeal, of many Divine Ordinances, and freeing the Chriſtian Church from their Obligation; becauſe they were either fulfilled, or too burthenſome for his Church, as indeed St. *Peter* avers, they were ſo heavie, that neither they nor their Fathers were able to bear them; And the endeavours of this Council was ſucceſsful to the removal of them, and the ſettlement of the Churches in the Faith; and to the great encreaſe of their number, *Acts* 16. From whence we may ſafely conclude, that if *Moſes's Ceremonies* which were from Heaven, were a hindrance to Peace and growth in the

the Christian Church, much more must all Ceremonies devised, and imposed by Human Force and Power only, be an obstruction to it. Let us therefore stand fast in the Liberty wherewith Christ hath made us free, and not be entangled in the Yoak of Bondage, whether of Legal, or other devised Ceremonies.

As for the quality of the persons, of whom this Assembly did consist, 'tis plain they were *Messengers*, *Elders* and *Brethren*, and these did all freely deliberate upon the matters in question, offering their Reasons *pro & contra*; and the Dicision was made, not by the interposition of *Power Apostolical*, but by the clear evidence of Truth and Reason, to which they all agreed. The Apostles acting here as *Grave Fathers*, giving *free Audience* and *faithful Advice*, to which when all agreed, the conclusion was made *in all their names*, as appears, *Acts* 15. 22, 23. *Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own Company to* Antioch, *and wrote Letters by them after this manner*; *The Apostles, Elders and Brethren send greeting unto the Brethren which are of the Gentiles*, &c. From the sweet concord here, we suppose all Churches should do well to constitute their general Consistories of such, seeing such helps she may have still, in things ordinary to each Office, if she render not her self unworthy of them.

Now for the quality and authority of the Decrees, made by this, or succeeding Assemblies, the case is clear of it self; These were such things as seemed good to the Holy Ghost, *not that the Holy Ghost now revealed them*, but brought to remembrance what the Scriptures had said concerning them, and partly by what before that time had been shewed unto St. *Peter* by a certain Vision of God's accepting the Gentiles, though not cleansed according to Legal Purification. And therefore till the Holy Ghost reverse those Decrees, they are to oblige all Churches to keep them inviolable. And in this point (as indeed in all the rest) the Baptized Churches in this Age do stand a witness against the disorder and disobedience of most of the Christian Nations in the World; who make no Conscience of *abstaining from Blood*, &c. though they know the true Churches did Religiously observe these Decrees for several hundreds of years after. *Tertullian* tells us, *The custom of Christians is to abstain from all Blood, and things Strangled, so that it is not lawful for them, when they feed at their Tables to meddle with the Blood of any Beast.*

It is further safely concluded from hence, that all decrees of General Councils are so far obliging only, as the things decreed are proved to be true, and not because they are decreed in Council only; for here

St. *Peter*

St. *Peter* proves, that Churches are free from the obligation of Legal Ceremonies, *becauſe they wear a Burthen too heavy to be born.* 2. *Becauſe God had accepted them already without them.* And *James* [the Angel of this Church] proves or confirms the ſame *by the Scriptures*, and theſe Arguments, and Probations, ſatisfied the Aſſembly. And it's certain, the things prohibited by theſe decrees, were always forbidden, even to *Noah and his perpetual Generations*, *Gen.* 9. 12, &c. Nor does this Aſſembly excommunicate or *anathematize* all that ſhall doubt of the Neceſſity of their Determination, but very ſweetly tells the Brethren they ſhall do well to comply with their advice; for they knew that every Church had Power to puniſh offenders, and to them they ſeem to leave that Care, and not to take the Power of any Church out of their Hands, as the manner of ſome is.

Of the Caſe of Infants, or whether they were admitted to Baptiſm in the Mother-Church?

In all that is ſaid of the Plantation and growth of this famous Church, or in that excellent Epiſtle, which was a long time after written to them, there is not one Word to be found of any one Infant being brought to Baptiſm; and therefore we hold to the Negative of this Queſtion; and it is obſervable, that though here Infant-Circumciſion was abſolutely excluded, yet is there no Argument urged for it from their Baptiſm, which had been very conſiderable, had there been any ſuch uſage in this, or the Gentile Churches. And becauſe it is granted now by many, and theſe the moſt Learned too, (among whom the Papiſts) that there is *no Scripture for Infant-Baptiſm*, &c. But that it ſtands upon the Authority of Eccleſiaſtical Tradition; all that we ſhall ſay to that Plea in this place is, to deſire any Man to ſhew who delivered this thing to the Churches, and by what Authority, whether divine or human? For ſeeing *Tradition* ſignifies a thing *delivered*, it is fit the Perſon or Perſons delivering ſuch a thing, ſhould be known to be Perſons lawfully impowered to *deliver* ſuch a Tradition, before we can with ſafety receive it. *

* It is ſaid of the Roman Chriſtians, that the Light of Piety ſhined in their Minds when they heard *Peter*, but they were not ſatisfied with once hearing, neither ſatisfied with the *Unwritten Doctrine* that was *delivered*; but earneſtly beſought St. *Mark*, (whoſe Goſpel is now in ure) that he would leave in Writing unto them the Doctrine which they had received by Preaching, &c. *Euſeb.* Hiſt. l. 2. Chap. 15. *We ſee that the Church of* Rome *eſteemed the Goſpel in Writing, above the delivery of it in Preaching, though they heard it from* Peter *himſelf. Sure they are not the ſame now as then, for Tradition (from whom it's hard to ſay) is more now to them than the Scripture. And the Scripture nothing to them, but as delivered and interpreted by Tradition.*

Of

But how then ſhall Infants be ſaved if Baptiſm belong not to them? I anſwer, out of the mouth of St. *Peter*, Verſe 11. *By the grace of our Lord Jeſus Chriſt they ſhall be ſaved.* And ſure a man might as well ask how can Infants be ſaved without Faith and Repentance, ſeeing it is ſaid, *he that believeth not, ſhall be damned*: and *except ye repent, ye ſhall all periſh, &c.* And what anſwer could any wiſe man make, ſave this? the grace of God ſufficeth them, having Chriſt's expreſs word for it, that to them belongs the Kingdom of Heaven; and this he ſpake to unbaptized Infants too, which is therefore ſo ſatisfactory that we need no other evidence. If any man ſay the words which St. *Peter* ſpake in Council, *Acts* 15.11. are not meant of Infants, and therefore not pertinent to my purpoſe. I ſhall only deſire him to conſider, that thoſe words were ſpoken in oppoſition to this poſition, *That without Circumciſion, after the manner of* Moſes, *the Gentiles could not be ſaved*: Now we know, it was after the manner of *Moſes* to Circumciſe Infants, and therefore doubtleſs theſe falſe Teachers did queſtion the ſalvation of Infants dying without Circumciſion. Therefore theſe words of St. *Peter*, which teaches *that by the Grace of our Lord Jeſus Chriſt both Jew and Gentile ſhall be ſaved*, have their clear extent to Infants as well as to any other perſons whatſoever: I ſhall here only refer the Reader to what we have farther written, in a Treatiſe upon this Subject, entituled, *The Controverſie about Infant-Church-Member-ſhip and Baptiſm epitomized.*

Of the Reverence due to Saints, Angels, and to the Bleſſed Virgin in particular, according to the uſage of this Mother-Church.

It was in this Church where the Holy Virgin, Mother of our Lord, had her Converſation and Society, being with that ſelect Company, conſiſting of an hundred and twenty names, *Acts* 1. 15. among whom this moſt bleſſed Woman is expreſly named, and by whoſe Preſence this *Mother-Church* was honoured above all others. And here is the laſt mention that is made of her in the holy Scriptures. And this honourable mention of her by name, and as the *Mother of our Lord*, (which doubtleſs calls for great Reverence in the hearts of all God's People) is all the honour that the Word of God does here confer upon her. This Church makes no Prayers to her, nor to Chriſt in her name, nor taught the ſucceeding Churches to do ſo; yet ſurely ſhe was the greateſt Saint that ever was; and if we have no ground from any direction, nor Preſident in the Scripture to perform ſuch Devotion to Her, we cannot with

any ſhew of Reaſon, or pretence of Truth, do it to any other Creature, Saint or Angel, whatſoever.

And it is remarkable, that though this Church had occaſion to make expreſs mention of *David* in their Prayers, *Acts* 4. 25. yet do they not uſe his Interceſſion at all: But this Honour they give to Jeſus Chriſt, that through his Name ſuch things might be done, as might confirm the Truth againſt all Oppoſers. Nor does the Holy Ghoſt give any notice of the Worſhipping of Angels, Saints, nor the *Holy Virgin* in particular, in that Sacred Epiſtle, which was ſent to this Church after the death of *Bleſſed Mary*, the *Mother of Jeſus*; ſo that this *Mother-Church*, ſeems altogether unacquainted with ſuch Devotions: And much more may we aſſure our ſelves, they paid no ſuch Devotion to the Images of theſe, or of any of them. If any affirm the contrary, we anſwer them in the words of *Jerom*, *Non Credimus quia non Legimus. And with* Apollinarius, *we dare add nothing to the perfect words of the New Teſtament, whereto nothing may be added; and wherefrom nothing may be taken away, by him that will lead a life agreeable to the Goſpel.* Euſeb. Hiſt. l. 5. c. 14.

Thus Brethren I have for your ſakes (as well as others) taken a freſh view of the State of this moſt Primitive Church, to whoſe holy pattern, through the Grace of God, you have diligently laboured to conform your ſouls, her Principles are yours, her Government in good meaſure is yours, if in any thing any of them be otherwiſe minded, my hearts deſire is, that God would ſpeedily reveal even the ſame unto you, and then it is to be hoped that all well diſpoſed, will in time ſee themſelves concerned to adhere to the truth of your Principles, in the very Order wherein you maintain them.

Hear the Church:

OR AN

EPISTLE

TO

All the Baptized Christians in England; *Exciting them to Stedfastness in their Holy Profession, under their various Tryals, and great Afflictions.*

The Second PART.

BRETHREN,

AS it hath pleased God to exercise you many years with various Tryals and Afflictions, for your Faithfulness to the Christian Religion (in respect of the *Restoration* of it to its ancient Purity) both in the Form and Power of it, wherein you have laboured hitherto, and have not fainted, but, by the Grace of God, have attained to some degree in that behalf, above what hath, as yet, been attained by the generality of your Country-men, for which you owe the greatest Thankfulness to Almighty God. And having (as I verily believe) laid a right Foundation for a true Church-State, you are indispensibly obliged to go on unto perfection, as the first Churches, which were built upon the same Foundation, were expressly required and exhorted, *Heb.* 6. 1, 2, 3.

In which Holy Profeſſion, being by the Grace of God, one with you, and alſo called to the Miniſtry and Office of a Meſſenger of your Churches [which I mention, becauſe it is the moſt deſpiſed Office amongſt all Chriſtians, as it ſeems to have been in the Apoſtles days. 1 *Cor.* 4. 9.] do hold it my Duty, at this time, to endeavour to ſtrengthen you (in what I may) in your Holy Profeſſion; as alſo to call upon ſuch as have been ſhaken in mind by the violence of thoſe Temptations which have befallen them in common with their Brethren.

For as it is a fearful thing to fall into the hands of the living God, (as thoſe undoubtedly ſhall, who draw back from the Truth they have once embraced unto Perdition) ſo I am very confident, that for any to fall from the Truth, as it is profeſſed by the Baptized Churches, is the moſt dangerous of all other, they being indeed the neareſt to the Truth, in the Priſtine Order and Simplicity of it, of all ſorts of Perſons, who own the Honorable Appellation of Chriſtian. For,

What ſort of Chriſtians can with any Confidence look upon, or bring themſelves cloſe to the Rules of St. *Pauls* Catechiſm, * *Heb.* 6. 1, 2. (as the Antients uſed to call it) except the Baptized Churches? To ſay nothing of others, can they of the preſent *Roman Catholick-Church*, in any wiſe ſquare themſelves, or juſtifie their preſent Church-State by the Rule of thoſe Sacred Principles, in the ſimplicity of them? No, theſe Principles of Chriſt's Doctrine, will in no wiſe be concordant with the Catechiſm of the preſent *Roman Church*, ſeeing a Doctor of their own hath told us, that if the Scriptures muſt be our Rule, *&c. they muſt all croſs the Cudgels to the Anabaptiſts*; which is a plain giving up the Victory to the Baptized Churches, unleſs a better Form of Doctrine can be aſſigned than this is, which will never be. Yea, ſo preſſing is this place from the true Inſtitution of the Antient Chriſtian Religion, that the Rhemiſts ſeem to be under no ſmall difficulty how to expreſs themſelves about it: For thus they ſpeak upon the Text, *Heb.* 6. 1, 2. *We ſee hereby* (ſay they) *what the firſt grounds of Chriſtian Inſtitution, or Catechiſm, were in the Primitive Church, and that there was ever a neceſſary Inſtruction and Belief of certain Points, had by Word of mouth and Tradition, before men came to the Scriptures, which could not treat of things ſo particularly as was requiſite.*

* The Principles of the Doctrine of Chriſt, Repentance, Faith, Doctrine of Baptiſms, Laying on of Hands, Reſurrection of the Dead, Eternal Judgment.

Chriſt as received in the Power and Order of theſe Principles, becomes a Foundation to his Church, in which reſpect the Principles are here called the Foundation alſo.

requiſite for the teaching of all neceſſary Grounds. Among theſe Points were the twelve Articles contained in the Apoſtles Creed; The Doctrine of Penance before Baptiſm; the Manner and Neceſſity of Baptiſm; the Sacrament of Impoſition of Hands after Baptiſm, called Confirmation; the Articles of the Reſurrection, Judgment, and ſuch like: without which things firſt laid, if one ſhould be ſent to pick his Faith out of the Scriptures, there would be mad Rule quickly.

1. It's highly obſervable from hence, that the firſt Grounds and Principles *of our Churches* (which indeed are no other than what men read, *Heb.* 6. 1, 2.) are openly acknowledged, by our moſt Potent Oppoſites, to be the ſame which were *in the Primitive Church*, received for *the firſt Grounds and Inſtitutions of Chriſtianity, or Chriſtian Inſtitution and Catechiſm.* That in the Primitime Church, theſe Grounds were held in the very Order now obſerved by the Baptized Churches; particularly, *Repentance before Baptiſm*, and *Impoſition of Hands after Baptiſm.* Sure this is a full Teſtimony, that the Inſtitution of the Baptized Churches (now wrongfully called Anabaptiſts) *and theirs only*, is truly Apoſtolical. Whilſt all the *Pædobaptiſts* in the World (among whom, the Papiſts) have quite ſubverted this Order, giving their ſuppoſed Baptiſm before Repentance, and that unto Perſons that are not capable of Repentance.

2. They tell us *there was a neceſſary Inſtruction and Belief of certain Points had by Word of Mouth and Tradition, before men came to the Scripture.* Admit this to be ſo, in reſpect of ſuch parts of the Holy Scriptures as were then unwritten, when the Apoſtles firſt preached the Goſpel; yet it is certainly falſe, in reſpect of ſuch Books of Scripture as were then in being; for it's evident that our Bleſſed Saviour propounded the Text of *Scripture*, *Luke* 4. 17, 18, 19. and thence preached to the People, and commanded his Hearers to ſearch the *Scriptures*, *John* 5. 29. He did not ſend his Hearers to *Tradition, as the Papiſts do.*

The great Apoſtle of the Jews, St. *Peter*, even then when he was filled with the Holy Ghoſt, *Acts* 2. 17. preached from, and notably confirms his Doctrine by the Scriptures, *Act.* 2. not by Tradition. And *Philip*, *Acts* 8. 35. began at the ſame *Scripture* which the *Eunuch* read, and preached to him Jeſus, without making any uſe of *Tradition.* Apollo *being* mighty in the *Scripture* (not in *Tradition*) *convinced the Jews*, ſhewing (not by *Tradition*) *but by the Scriptures, that Jeſus is the Chriſt.* So did the great Apoſtle of the Gentiles, St. *Paul*, *Acts* 28. 23.

Perſwading

Perſwading men concerning Jeſus, out of the Law and the Prophets (not out *of Tradition) from Morning to Evening*; and the beſt ſort of St. *Paul's* Hearers, *ſearched the Scriptures daily,(not Tradition) to ſee whether the things ſpoken by him were ſo.*

3. Nor can the Papiſts tell us what one Point of *Neceſſary Inſtruction* or Belief was delivered by Word of Mouth, which is not now contained in the Holy Scripture; if otherwiſe, let them aſſign ſome *neceſſary Point of Faith or Inſtruction*, ſuch, as without which, we cannot know and ſerve God truly and fully, and be ſaved eternally, which is not contained in the Holy Scriptures. But as this will hardly be attempted; ſo let me exhort you, Brethren, to beware of all manner of Principles and Doctrins, which have any tendency to weaken or invalidate the Authority and Sufficiency of the Scriptures, which the Apoſtle avers to be of that ſufficiency (even before all the Books of Sacred Scriptures were extant) as *to furniſh the Man of God throughly to every good Work.* And then certainly, he who is in all Points of Faith and Inſtruction, a good Chriſtian, according to the Doctrine contained in the Holy Scriptures, will be out of the reach of any juſt reprehenſion, though he know nothing of the unwritten Tradition, ſo much pretended and admired by the Papiſts, or others.

Being thus ſecured in your Principles, from the very conceſſion of your Enemies, and by the Authority of the beſt and moſt Sacred Antiquity, even the Holy Scriptures, you have no cauſe to fear the moſt important difficulties, wherewith poſſibly we may be tried in theſe days. And that we may the better ſee how the caſe ſtands between the *Baptiſts and the Papiſts*, with reſpect to the two great Ordinances of Chriſt, to wit, *Holy Baptiſm*, and the Holy Table of our Lord Jeſus Chriſt; we will here take a View of the one, and of the other, in a diſtinct Column by it ſelf, the better to diſcern their Diſparity.

The Manner of Baptiſm among the Baptized Believers, commonly called Anabaptiſts.

Baptiſt.

THE Meſſenger or Elder being attired in comely Raiment, not much different from the reſt of his Brethren, firſt,

Mark 16. 15. *Preaches the Goſpel to every Creature* that is capable and willing to hear, and

Rom. 10. 17. when *by hearing they have received Faith*, the Miniſter explains the Doctrine of Repentance from dead Works, and of Faith towards God, for the further Illumination of the Diſciples underſtanding, in

Joh. 17. 3. the knowledge *of the only true God, and our Lord Jeſus Chriſt, that they may obtain Eternal Life.*

Acts 2. 38. The Miniſter does open the Doctrine of Repentance in three parts eſpecially, *i. e.* as it conſiſts in a due ſenſe or knowledge of the ſinfulneſs of ſin

The Manner of Baptiſm among the Papiſts, commonly called Roman Catholicks; taken out of the Roman Ritual, *by a Learned Hand tranſlated into* Engliſh.

Papiſt.

AFter many preparatory Preſcriptions, the Prieſt being dreſſed in a Purple Robe, calls the Infant to be Baptized by his Name, and ſaith, *What askeſt thou of the Church of God?* the God-fathers anſwer, *Faith.* The Prieſt ſaith again, What ſhalt thou get by Faith? The God-father replies, *Eternal Life.* Then adds the Prieſt, *If therefore thou wilt enter into Life, keep the Commandments: Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy Self.*

Next, the Prieſt blows three gentle Puffs upon the Infants Face, and ſaith, *Go out of him thou unclean Spirit, and give place to the Holy Ghoſt, the Comforter.* Then with his Thumb he makes the Sign of the Croſs on the Infants Forehead and Breaſt, ſaying, *Receive the Sign of the Croſs, both in thy Forehead and in thy Heart. Take the Faith of the Heavenly Precept, and be thy Manners ſuch*

Baptiſt.

ſin: In true Sorrow for ſin committed, eſpecially againſt Almighty God.

Tit. 2. 12. The neceſſity of forſaking the Converſation of ſin, *and to walk righteouſly, ſoberly, and godly in this preſent Life.*

The Doctrine of Faith is explained concerning

Mat. 28. 19, 20. the Object, in reſpect of the God-head, the Father, the Son, and the Holy Ghoſt, into whoſe Name the Party is to be baptized, and eſpecially

1 *Cor.* 2. 2. concerning Chriſt crucified, buried, and riſen again; and therewith is ſhewed, that in Baptiſm

Rom. 6. 4. we are to die unto Sin, to be buried with him in Baptiſm, to riſe to a Holy Life, and ſo to put on the Lord Jeſus Chriſt in

Joh. 3. 3, 5. Baptiſm, as to be born of Water and of the

Eph. 5. 26. Spirit through the Word.

The Miniſter does open to the Party to be Baptized, the whole Doctrine of Baptiſms; Firſt, That of Water, which is the Baptiſm of Repen-

Mat. 28. 18. tance for the Remiſſion of ſins, in reſpect of the Power

Papiſt.

ſuch as thou mayſt now become the Temple of God.

Then follows a Prayer, *that God would always protect this his Elect one (calling him by his Name) that is ſigned with the Sign of the Croſs.*

Then laying his Hand upon the Child's Head, he comes to the Benediction of Salt, of which this is the Form.

I exorciſe or conjure thee, O thou Creature of Salt, in the Name of God the Father Almighty ✠, in the Name of our Lord Jeſus Chriſt ✠, and in the Power of the Holy Ghoſt ✠, I conjure thee by the living God ✠, By the true God ✠, By the Holy God ✠, By the God ✠, which created thee for the ſafeguard of Mankind, and hath ordained that thou ſhouldſt be conſecrated by his Servants to the People, entering into the Faith, that in the Name of the Holy Trinity, thou ſhouldſt be made a wholeſome Sacrament for the driving away the Enemy. Moreover, we pray thee, O Lord our God, that in ſanctifying, thou wouldſt ſanctifie ✠, this Creature of Salt, and in bleſſing, thou wouldſt bleſs it ✠, that it may be to all that receive it, a perfect Medicine, remaining in their Bowels, in the Name of the ſame Jeſus Chriſt our Lord, who is about to come to judge the Quick and the Dead, and the World by Fire. Amen.

Then

Baptiſt.

Mat. 28. 18. Power by *which it is commanded*, the extent of it, to *Act.* 2. 28. *every repenting Sinner*; the end of it to be a Pledge of *Act.* 22. 16. the waſhing away of ſin, and to give us admiſſion *Rom.* 12. 13. into the Church of Chriſt, to draw near to God in *Heb.* 10. 22. Prayer, with full aſſurance, having the Heart ſprinkled from an evil Conſcience, by Faith in the Blood of Chriſt, and our Bodies waſhed with pure Water, even the Water of the Baptiſmal Covenant, called the waſhing of Regeneration.

2. That of the Holy Spirit, the Promiſe of the *Acts* 2. 38. Spirit being made *to all that our Lord doth call*, and therewith doth explain the fourth Principle of *Act.* 8. *Act.* 19. Chriſt's Doctrine, Laying on of Hands, with Prayers, as the Means appointed of God to obtain that Bleſſing, even the *Gal.* 3. 14. Promiſe of the Spirit through Faith in the Word of Promiſe.

Mat. 20. 22, 23. 3. The Baptiſm of Affliction is alſo opened, that the Sufferings of Chriſt (called by himſelf

Papiſt.

Then the Prieſt putting a little of the Holy Salt into the Child's Mouth, ſaith, *Take thou the Salt of Wiſdom, be it thy Propitiation* unto Eternal Life. *Amen.*

Now follows another Exorciſing of the Devil, wherein he is conjured as before, then the Prieſt ſigns the Infant again with his Thumb on the Forehead, ſaying, *And this Sign of the Holy ✠ which we give to his Forehead, thou curſed Devil, never dare thou to violate, by the ſame Jeſus Chriſt our Lord. Amen.*

Then the Prieſt puts his Hand on the Infants Head, and makes a Prayer in order to his Baptiſm, then puts part of his Robe upon the Child, and brings him within the Church, ſaying, *Enter thou into the Temple of God, that thou maiſt partake with Chriſt in Eternal Life. Amen.* Then follows the Apoſtles Creed, and the Pater-Noſter, *&c.* Then follows another Exorciſing or Conjuration of the Devil.

Then the Prieſt takes Spittle out of his Mouth, and touches therewith the Ears and Noſtrils of the Infant; when he toucheth his Ears, he ſaith, *Epthapha*, be opened; and touching his Noſtrils, he ſaith, *for a ſweet ſmelling Savour.* Another Conjuration follows in theſe Words; *Be packing, O Devil,*

Baptist.

a Baptism) may not be feared, but patiently endured, according to the Will of God. This is the Sum *of the Doctrine of Baptism*, taught by the Baptized Churches.

The 5th and 6th Principles of Christ's Doctrine, 1 *Cor.* 15. are likewise particularly opened, concerning the Resurrection of the Dead, and chiefly of Christ's being raised Bodily from *Acts* 17. the Dead, as the most 31. sure pledge that the Dead shall be raised Bodily: and the eternal Judgment, in which every man shall 1 *Cor.* 5. receive according to the 10. deeds done in the Body, whether good, or bad.

To all which the Party to be Baptized, declares *Acts* 2. his assent, in the best 40. manner he can; shewing also his sense of Sin, and sorrow for it, his purpose to live holily; his Faith in Christ his Saviour the *Mark* 1. only Son of God, and 5. that it is his desire to be *Acts* 8. Baptized according to the 36, 37. Will of God. And then the Minister, with the Congregation, or persons present

Papist.

vil, for the judgment of God is at hand.

Then the Priest asks the Infant, whether he renounces the Devil and all his Works, and all his Pomps? in three questions, and the *God-fathers* answer distinctly to them. Then the Priest dips his Thumb in holy Oyl, and anoynting the Infant with it on his Breast and betwixt his Shoulders in the figure of a ✠, *saying*, *I anoynt thee with the Oyl of Salvation in Christ Jesus our Lord, that thou mayst obtain eternal Life.* Amen.

Then the Priest puts off his Purple Robe, and puts on another of White, and asks three questions out of the Creed; and receives the God-fathers answers, then asks this question, *whether the Infant will be Baptized?* and receiving the God-fathers answers to that, *He pours Water thrice upon the Child's head*, and reciteth over it our Saviour's Form of Baptism, doing it each time at the naming of the three Persons.

And now comes the Chrysm or holy Oyntment, in which dipping his Thumb and anointing the Infant on the Crown of the Head, in the Figure of a ✠, He thus prayeth; *O God Omnipotent, the Father of our Lord Jesus Christ, who hath Regenerated thee of Water and the Holy Ghost, and who hath given thee*

Baptist.

sent, do make Prayer and Supplication to Almighty God, to receive the returning sinner, and to bless and sanctifie his own Ordinance to him. And then the Party to be Baptized, being cloathed with convenient Garments for decency, he is had to the
Mark 1. 15. Water, where, calling upon the Name of the Lord,
John 3. 23. he is dipped into the River, or Water, by the Minister, *in the Name of the*
Acts 8. 38. *Father, and of the Son, and*
Mat. 28. 19. *of the Holy Ghost.*

And as in every thing Christians are to give thanks, so this whole Service is concluded with farther prayer, and thanksgiving to this effect, That as it has pleased God to call his Servant, or Servants out of their sinful state, and to bring them into the way of Truth, so it would please him to enable them to persevere to the end, to his Glory and their own Eternal Comfort.

Papist.

thee pardon of all thy Sins, I anoint thee with the Chrysm of Salvation, in the Name of Christ Jesus our Lord, to Eternal Life. Amen.

And next after follows the *Pax tibi*, and wiping of his Thumb and the anointed Head, he takes a white linen Cloath, and putting it on the Child's Head useth this Form, Take the white Garment, *which thou mayst carry unspotted before the Tribunal of our Lord Jesus Christ, that thou mayst have Eternal Life.* Amen.

And lastly, he puts a lighted Candle into the Child's, or Godfathers hand, and saith, Receive the burning Lamp, and keep thy Baptism blameless; keep God's Commandments, that when the Lord shall come to the Wedding, thou may'st meet him, &c. concluding all with, *Go in peace, and the Lord be with thee.*

There are more Conjurations and Ceremonies added, *&c.* But let these suffice at present.

Nor do we put any Vow, Covenant or Promise upon any Person, save only what the very Nature of the Baptismal Covenant it self does in its own evidence carry along with it, it being our greatest care, neither to add to, nor to diminish ought from the holy Ordinances of Christ, but to keep them as they were delivered at first to the Church of God. 1 *Cor.* 11. 2.

Now Brethren, as it is an Obſervation, that White being compared with Black doth ſeem more white; ſo the true Baptiſm according to the Scripture (and graciouſly reſtored in the practick part among you) being thus compared with the ſuppoſed Baptiſm of the preſent *Roman* Church, muſt needs ſeem more lovely, and the wretchedneſs of their deviſed Fables become more manifeſt to all men. Let us now ſee whether they have been more happy in the other great Ordinance, *The Holy Table of the Lord.*

Baptiſt.

The manner of the Baptized Churches in Celebrating the Holy Table of the Lord.

THE Congregation being met together, and having ſpent part of the day in Preaching, and Prayer, commonly towards the Evening, and ordinarily upon the Lords Day, the Table is decently prepared, and the Bread and Wine ſet upon it alſo in decent manner.

Acts 20. 7.

The Meſſenger or Elder does excite the People to due Humility, and Reverence in their approaching to the Holy Table of the Lord, ſhewing the occaſion and Authority by, and upon which it was Inſtituted for.

Papiſt.

The manner of the Celebration of the Bread and Cup in the Maſs, taken from Dr. Willit in his Synopſis Papiſmi.

TO ſay nothing here of the Roman Church, denying to give the Cup to the People, the Prieſts only drinking of it; nor of the Prieſt only partaking of the Bread and Cup in divers of their Maſſes, the People only looking on: neither of their Adoration of the Elements of Bread and Wine in theſe words, *I Worſhip thee, I Glorifie thee, I Praiſe thee.* Nor yet of that Paſſage in the Communion of the Maſs, *Let us Worſhip the Sign of the Croſs*, which are things too large to be diſcourſed in a Letter; It ſhall ſuffice to ſet down the manner of their Celebration.

1. All is done in an unknown Tongue, which the People underſtand not.

2. The

Baptiſt.

for a perpetual Miniſtry in the Church of God. The great Uſe and Myſtical ſignification of it, as Chriſt is evidently ſet forth in his Crucifixion,

Gal. 3. 13. or bitter Death upon the Croſs, as the alone Sacrifice, once offered for the Sins of Men, and that there is no more Offering

Heb. 10. 12, 14. for Sin, but the Offering up of Chriſt once for all.

Then he putteth them in mind of the qualifications, neceſſary on their part to the due Reception of that Divine Ordinance, without which they will come together for the worſe, and not for the better.

Mat. 26. 26. Then *taking the Bread into his hands*, he calleth upon God in the Mediation of Jeſus Chriſt, for a

1 *Cor.* 11. 23, 24. Bleſſing upon the Bread, that it may be Sanctified for that holy uſe for which it was ordained by Chriſt, and that by Faith, all that are to partake of that Bread, thereby may feed

John 6. 35. upon the Body of Chriſt, *which is the true Bread, and by him live for ever.*

Then

Papiſt.

2. The *Benedicamus Domino*, is ſung ten times together, and *Ite Miſſa eſt* is ſung thirteen times, with long and tedious Notes.

3. The Prieſt is to ſay divers Prayers privately to himſelf.

4. He is taught by the Rubrick to make thirty ſeveral Croſſes upon the Bread, the Cup, the Altar, and his forehead.

5. Their Geſtures are as followeth.

The Prieſt boweth his Body, and lifting up himſelf, kiſſeth the Altar on the right ſide; then he boweth again, and looketh toward the Hoſt [that is the Bread] he joyneth his hands, wipeth his fingers, lifteth up the Hoſt, then he lifteth up his eyes, and boweth himſelf, and lifteth up his eyes again, he boweth again, and lifteth up the Hoſt above his forehead; then he uncovereth the Cup, and holdeth it between his hands, keeping his thumb and his finger together.

Then he boweth and lifteth up the Cup a little, then to his Breaſt, or above his Head. He ſetteth it down again and wipeth his fingers; then he ſpreadeth his Arms a-croſs. He boweth his Body, riſing up, he kiſſeth the Altar on the right ſide. He ſmiteth his Breaſt; uncovering the Cup, he makes five Croſſes with

the

Baptiſt.

Then he breaketh the Bread, pronouncing the words of Chriſt, *This is my Body, &c.* willeth the
1 *Cor.* 11. 26. People *to receive it in remembrance of Chriſt*, and as ſhewing forth the Death of Chriſt till he come the ſecond time without ſin to Salvation.

In like manner *he taketh the Cup*, after the
1 *Cor.* 11. 25. People have received the Bread, and with Prayer ſuitable to that great Myſtery, it being ſanctified, he poureth out of the Wine, remembring the words of Chriſt, *This Cup is the New Teſtament in my Blood, &c.* partakes of it himſelf (as he did alſo of the Bread) and gives it to the Deacons to Communicate to all the Congregation, and they all drink of it.

1 *Cor.* 10. 14, 15, 16, 17. Then ſome word *of Exhortation is given to the People* under the conſideration of the unſpeakable Mercy of God in the gift of his Son to dye for us, that we might live Eternally with him: all is concluded *with Prayers to the Lord* for all
Mat. 26. 30. his Bleſſings, in the moſt joyful manner that the Miniſter is able to expreſs them, and then uſually ſomething is given to the Poor, as every mans heart maketh him willing, being not conſtrained thereunto, but as the love of Chriſt conſtraineth him.

Papiſt.

the Hoſt beyond the Cup, twice, on each ſide under the Cup and before it.

Then he layeth his hands upon the Altar, the Deacon reaching him the Paten, he putteth it to his right eye, then to his left, he maketh a Croſs beyond his head with it, he kiſſeth it and layeth it down.

Then he breaketh the Hoſt in three, holding two pieces in his left hand and one in his right over the Cup, which with a Croſs he letteth fall into it.

Then he kiſſeth the Corporas: the Deacon taketh the Pax from the Prieſt, giveth it to the ſub-Deacon and he to the Quire. Then humbling himſelf, he firſt taketh the Body, and then the Blood, ſo he goeth to the right horn of the Altar, the ſub-Deacon poureth in Wine, and the Prieſt rinſeth the Cup, and waſheth his hands turning himſelf to the People.

Cometh again to the Altar, and turneth to the People the ſecond time.

Then bowing his body, and cloſing his hands, he prayeth to himſelf: he riſeth again, making the ſign of the Croſs, and bowing again, goeth from the Altar.

Thus

Thus, Brethren, I have given you a brief account of the Ceremonious Obſervations of thoſe who would be thought the trueſt Church on Earth, though they have aſſuredly changed the Ordinances of our Lord more than any ſort of Chriſtians; I have alſo ſet before you the purity and ſimplicity (and yet the great utility) of theſe two great Ordinances, that you may be more inwardly affected with them, but eſpecially with him whom they ſo excellently repreſent, for to this end are they ordained *to ſet forth Chriſt and him Crucified.*

Of all the difficulties with which you are likely to be tried in reſpect of your Religious Profeſſion, *that Queſtion which concerns the Judge of theſe and other Controverſies in Religion*, is like to be the moſt dangerous, becauſe you have been little exerciſed in it; as alſo becauſe many perſons of great Eminency and Authority are deeply radicated and very expert in an opinion diametrically oppoſite to yours, for they ſay, *that the living voice of the Church, aſſembled in a General Council of her Biſhops and Doctors, is the only infallible Judge to determine all Controverſies in matters of Faith and Religion.*

On the other ſide, We have been taught, and have conſtantly believed that it is all Chriſtians Duty *to rely chiefly, and before all things, upon the Authority and ſufficiency of the voice of God himſelf, as he ſpeaks in the Holy Scriptures, as the beſt, and only infallible Decider of all Queſtions that ſhall ariſe, (eſpecially in the Chriſtian Church, and ſince the holy Scriptures were written and received) about matters of Faith and Religion.*

And indeed it ſeems very ſtrange that any man ſhould think there is a better Judge than God himſelf, of what is true, and what is otherwiſe, in matters of Religion; and to be ſure he ſpeaks to us with the greateſt Certainty, and Authority, by the holy Pen-men of the Scriptures. And it is as ſtrange that the Church, who muſt derive all her Light and Authority from God and his Word, ſhould appeal men to her ſelf rather than to him: methinks they ſhould ſay to us (as *Cæſar's* Subſtitute ſaid to St. *Paul*) Haſt thou Appealed to God, as he ſpeaks in his Scriptures? to God and his Scriptures ſhalt thou go. And eſpecially when this is the queſtion, What ſort of Chriſtians are the true Church of Chriſt? for it ſeems then the moſt unreaſonable thing in the World, that any Party contending for this Title [The Church] ſhould be her own Judge; and ſeeing the Church cannot *by meerly avouching* (upon her own Teſtimony only) *that ſhe is the Church*, make any proof or demonſtration that ſhe is ſo, it remains then, that we muſt have ſome Infallible Rule by which to find the Church. And now if

God

God himſelf does not reveal to us who is his Church, we ſhall never find her; nor does he reveal this, but by the Teſtimonies of the Scripture, there muſt we find the Church of God, or no where. For none but *Enthuſiaſts* pretend to any other Revelation in this Caſe; and to ſpeak freely, I doubt the Papiſts are more then a little *Enthuſiaſtical*; for rather than let God's Word decide this Queſtion about the Church, they will flye to *Miracles*, as if a falſe Prophet may *not ſhew a Sign, or a Wonder, yea, and that Sign and Wonder come to paſs too*, and yet the thing he brings it to prove, be nothing but a lye: ſee *Deut.* 15. Surely he that ſhall pretend to work a Miracle or Wonder *in theſe days*, to prove ſuch, or ſuch a People to be the Church, I ſhould the more ſuſpect both him and his Church; becauſe we have a ſure Word of Prophecy confirmed by Miracles already, which Word, doth as fully ſet forth the Church, as it ſets forth any thing; inſomuch as men may as well call for Miracles to prove there *is a God*, and that *this God is true*, as to call for Miracles to prove *the true Church*.

Indeed the Church of Chriſt being once found, then all wiſe and modeſt men will readily lend an Ear to her in all things, and eſpecially when ſhe undertakes to expound the dark or myſterious points of our Religion, or offers her Judgment in things doubtful, [for as for the common point of the Chriſtian Faith, he that is a wiſe and good Man, and no ways byaſſed by Intereſt, may perhaps know theſe things, as well as the Church, or at leaſt, ſuch as call themſelves Church-men.] But to be bound to adhere to any Church in theſe days, as to a people which *cannot poſſibly be miſtaken* in any matters of Faith, or Religion, ſeems to be an Atribute too high for any Society of Sinful men, [and *there is none that liveth and ſinneth not.*] For ſeeing God hath not told us any ſuch thing, *That the Church cannot Err or be Miſtaken*, it ought not to be ſpoken: and if it be only proper to the Almighty to ſay *He cannot lye*; It muſt not be ſaid of the Church, that She cannot lye, leſt he reprove us, and we be found Lyars. *Rom.* 3.4. *Let God be true, and every Man a lyar*, for thus it is written; and again, *Hoſ.* 11.12. Ephraim *compaſſeth me about with Lyes, and the Houſe of* Iſrael *with Deceit.* This was the Caſe of the ten Tribes: and though *Judah be juſtified as to theſe Impieties*, yet Chap. 12. 2. *God tells them he had a Controverſie with them alſo.* Certain it is that famous Churches have erred in matters of Faith, and others were as liable to err as they, no Church being herein priviledged above another, for any thing that God has ſaid in his Word, but he every where exhorts his People to beware of Sin, Error, and Apoſtacy,

Apoſtacy, and commands every one that hath Ears, to hear what the Spirit ſaith to the Churches: but he does not ſay to any of them that they *cannot Err*, therefore we are not to hear ſuch a ſtory of any Church. *Mat.* 16. 18. Is a gracious Promiſe indeed, *That the Gates of Hell ſhall not prevail againſt the Church of Chriſt*, as founded upon himſelf, in the true Faith of St. *Peter*. But this Promiſe belongs to all true Churches equally, yet no man ever durſt affirm from hence, That no true Church can poſſibly err. And St. *Peter*, who underſtood this Promiſe, never told any Church of his Planting, that they *could not Err*; but rather tells them they may err, *ſo as to fall from their ſtedfaſtneſs, and be led away with the error of the Wicked.* Indeed if any Church could be aſſigned here on Earth *that cannot err, or be deceived in matters of Faith*, it were the eaſieſt thing in the World to find the Truth, having once found the Church; for we ſhould have no need to know any thing but what that Church ſpeaks, and to receive her Determinations as God's Oracles: but then I conſider again that we ſhould perhaps have great inconvenience alſo. For, if all the Decrees made by General Councils be obliging to us, and were bound up together, we ſhould never be able to read them, nor I doubt, to underſtand them; it will then be our beſt, at the long-run, to take Sanctuary at the Word of God, as our Guide, and Superiour to the Church.

But I conſider farther, that no man makes any particular Church this Guide, but does refer us to the Univerſal Church, as aſſembled in a General Council. Surely either this is to make as many Univerſal Churches at leaſt as there has been Ages ſince Chriſt was upon the Earth; or if all make but one Univerſal Church, the direction given to follow her Sentence, is ſcarce practicable; for how long will it be before a man can be aſſured, what was held, and what was rejected by the Church in all Ages? indeed there are Men born of great confidence, who will tell us that the Catholick, or Univerſal Church hath always held ſuch Doctrines, and ſuch Traditiors as are unwritten, *&c.*

Now it highly concerns all Chriſtians, as much as in them lieth, to make ſure work with ſuch bold Talkers, about the truth of the things which they affirm, eſpecially about the truth of the Antiquity of theſe things, that is, that they appear by ſome Divine Record to have been delivered to the firſt Churches, by Men approved of God, to be the deliverers of Divine Inſtitutes; and if they fail here, it will be ill venturing to follow them in their after-enquiries. And there is the higheſt Reaſon in the World to ſtand as ſtrongly as poſſible for the firſt Age;

for ſuch pure and undoubted Antiquity is neceſſary in our Caſe, from the tenour of our Bleſſed Saviour's Argumentation againſt the *Jews*, in oppoſition to a Tradition, or *Moſaical* Precept in the Caſe of Divorce, *Mat.* 19. 8. *From the beginning it was not ſo.* For ſeeing the Apoſtles did faithfully deliver the whole Counſel of God to the firſt Churches, condemning all that ſhall teach otherwiſe than they had taught the the Doctrine of Godlineſs; or that ſhould not conſent to wholeſome words, even the words of our Lord Jeſus Chriſt, it is therefore neceſſary to bring all Doctrine and Practices in the Chriſtian Church to the Teſt of the moſt pure and Primitive Antiquity; for that Church which hath that Argument fairly on her ſide, cannot fail of all other Arguments, which can be any way neceſſary for her Juſtification; for indeed this firſt Argument does infer all the reſt, and they that have not this, have none of the other; which thing being well conſidered, look back upon your Principles (O ye Baptized Chriſtians) and upon what hath been ſaid for them, even by your Adverſaries, and take comfort; for whoever boaſts of the beſt Antiquity, it is certain that you only have it.

For what is the moſt ancient Record? Doubtleſs the Holy Scripture; and if ſo, let the queſtion be about Chriſt and his Church, there muſt we find them both, or no where. If any Man like not this Doctrine; let him ſhew me, if he can, theſe lovely Objects without being beholden to the Scripture. Some I have known to attempt this, but with lamentable ſucceſs, being ſoon driven to a ſhameful ſilence; and indeed the whole World muſt depart into utter ſilence as touching this great Myſtery, Chriſt and his Church, unleſs the Word of God, (as it is delivered in the Holy Scriptures) through Faith, makes us wiſe in theſe great Concernments of Salvation, 2 *Tim.* 3. 14.

Let men alledge all the Authors in the World, and all the Tradition that ever was, if the Holy Scriptures muſt not be their own Evidence, and ſo capable to command our Belief of them; then for the ſame, or rather more forcible Reaſons, then any Man can bring againſt the Scriptures, all Authors and all Traditions ſhall be dumb and uſeleſs as to the production of the leaſt *iota* of Divine Faith; ſo that the Papiſts at the long-run (muſt if they know how) ſhew us their Church without Scripture, or any Author, and without Tradition alſo, as I have formerly written unto you, being provoked thereunto by ſeven Queries ſent by a Learned Papiſt, who in his laſt to me, does undertake to deliver himſelf from this difficulty after this manner; *We may* (ſaith he) *prove the Church by the Holy Scripture, and the Scripture by the Church, and this*

by

by a Regreſſus Demonſtrativus, *without a vicious Circle, becauſe we ſuppoſe them both ſufficiently proved, and prudently accepted for ſuch, by all the Motives of Credibility, as Miracles, Holineſs, &c. by which Chriſt proved himſelf and his New Goſpel. But as for the Senſe of the Scripture, I have more than ſufficiently demonſtrated, that the Scripture it ſelf cannot bear witneſs for it, but that this muſt be had from a Living Judge,* viz. *the Church, the Infallible Interpreter of Gods Word.*

To this I anſwer briefly: That is a vicious Circle, out of which no man can lawfully deliver himſelf, but muſt run in a Round without end; and truly ſuch is this Circular Argumentation of my Adverſary, he will prove his Church by the Scripture. 2. He will prove the Scripture to be true by his Church, and he will prove his Church true by the Scripture, before the Scripture be proved true; and he will prove the Scripture to be true, after it hath proved his Church true. This Meander is no way to be avoided that I can ſee, but by ſuffering either the Scripture, or the Church to be its own Evidence, for his *Demonſtrative Regreſs* makes his Caſe worſe; for by it, they be both ſufficiently proved, before either of them be proved, and both prudently accepted, before either of them be accepted; and which is moſt ſtrange of all the reſt, theſe things are all done before the Scripture hath any ſenſe known; for of this he is the moſt of all confident, *that the Senſe of the Scripture muſt be had from a living Judge,* viz. *the Church, the Infallible Interpreter of God's Word.* So that this is the Concluſion of the whole Matter: The Scripture without Senſe muſt prove the Roman Church, and the Roman Church muſt then give the Senſe of that Scripture, which had no Senſe before, when it proved Her to be the Church; here is indeed a *Regreſſus*, but no ſuch thing as a *Demonſtrativus.*

Methinks wiſe men ſhould conſider that the Holy Scripture is its own Interpreter in a great, if not the greateſt part of it, the New Teſtament being the beſt Interpreter of the Old Teſtament, and of it ſelf alſo in many places: for Example; It tells us in one place, that the *Heavens muſt receive Chriſt* from the time of his Aſcenſion, *till the times of refreſhing ſhall come from the Preſence of the Lord. Act.* 3. 21. And hence we hold, that no Chriſtian muſt ſay that the real Body of of Chriſt, which aſcended to Heaven, is upon the Earth, till he ſhall be ſent the ſecond time, [for God *ſhall ſend Jeſus*, ſaith St. *Peter*] becauſe the Scripture tells us in another place, That *if Jeſus were on Earth, he ſhould not be a Prieſt*, Heb. 8. 4.

It is therefore as plain as plain can be, that the Papists make void the Priesthood of Christ, and contradict St. *Peter* himself, when they tell the World that the real Body of Christ which ascended into Heaven, is now really, carnally, corporally present upon the Earth, that is, upon their Altars, and in the Hands and Mouths of their Priests and People, as often as they celebrate Mass, and consequently he is so far from being received into Heaven *till the time of his second coming*, that he is, according to their own Opinion, received bodily upon Earth ten thousand times, and in ten thousand places, to his being once received bodily into Heaven. Sure their Opinion is directly against the Scripture, as sure as their *Transubstantiation* is directly against the best Sense, and the best Reason, with which Almighty God hath endowed the best of Men, as has been clearly evidenced by many learned Discourses; among which, I would commend to your Perusal, one lately published, under the Title of *A Discourse against Transubstantiation*: Printed this Year, and sold by Mr. *Aylmer* at the *Three Pigeons* against the *Royal Exchange*, Price Six Pence.

My Learned *Adversary*, and indeed *the Papists generally*, do urge us vehemently after this manner, admitting *that the Church is to follow the Rule of God's revealed Word in all her Definitions*; yet they hold it extreamly irrational, that all that can read it, should be *his own Interpreter of it*, for so, say they, *He will be his own Judge*. And as in a Nation where no Judge of the Law is appointed, there can be no Justice, but every man will be his own Judge; so likewise, unless there be a Supream Judge in Matters of Faith, to wit, the Church, from whom no Appeal may be allowed, there can be no end of Controversies, *&c.* This Objection is considerable: to which I say,

1. What my Adversary means by *God's revealed Word*, I do not very well understand, but I doubt he extends that Term farther than the Holy Scripture, else I am sure enough, the Church of *Rome has no revealed Word of God to follow* in very many of her Observations: but to let this pass at present, I answer to the Objection thus;

2. It seems to be built upon many dangerous Suppositions, such as these, That we ought to rest upon the Sentence of a Priest (for we must hear the Church out of his Mouth) for the state of our Soul, as on the Sentence of a Judge in a Civil Court for a matter of Debt, *&c.* and that we are no more bound to search the Scriptures for Eternal Life, than to search the Statute-Book for our Temporal Life [nay, here I do them no wrong, for they will permit us to read the Statute-Book, but they forbid

forbid us to read the Holy Scripture.] It ſuppoſes the Prieſt cannot deceive us; when the *Prophet* tells us, that though *the Prieſts Lips ſhould preſerve Knowledge*, and that *we ſhould ſeek the Law at his Mouth, yet they had cauſed many to ſtumble at the Law*, becauſe they had *been partial in the Law*, Mat. 2. 8. It ſuppoſes, whoever falls under the Sentence of the Prieſt, is as ſurely damned, as he is caſt or hanged, that falls under the Sentence of a Judge in Law. [Which may be falſe, for the Prieſts did joyntly ſentence our Bleſſed Saviour, *Saying, We have a Law, and by our Law he ought to die.* It's true, *whatſoever the Church doth bind on Earth*, is bound in Heaven; but then nothing is bound on Earth, unleſs ſhe judge righteouſly; for it is written, that *the Curſe cauſeleſs ſhall not come*, Prov. 26. 2. and ſeeing ſhe may be deceived, (at leaſt by falſe Witneſſes) She may condemn the Innocent, though She had no mind to do ſo, which ſhews She is not infallible, whatever men talk to the contrary.] I do not like this Opinion, therefore becauſe it leaves not Liberty for thoſe whom the Church condemns, to appeal ſo much as to Almighty God, who knows the Hearts of all men, whilſt the Church knows them not. But I anſwer to the Objection, by ſaying,

1. There is a Judgment Authoritative; this indeed muſt be referr'd to the Church, and no wiſe Man ever thought otherwiſe, and the Members of the Church muſt be content to abide the Sentence of the Church, though they be innocent, till God clears their Innocency; but all this while we ſuppoſe the Church we ſpeak of, to be a true Church, and that She judges according to Evidence; and yet becauſe She knows not all Secrets, nor all things contained in the Scriptures, we alſo ſuppoſe She may poſſibly miſtake, though never ſo Honeſt. But,

2. There is a Judgment of Knowledge or Diſcretion, by which Men receive the Truth of the Goſpel, as underſtanding, and ſo believing it to be ſo; and by the ſame Judgment he refuſes what is falſe, as underſtanding it to be ſo; and till his Underſtanding be well informed, or rationally ſatisfied by convincing Evidence, he cannot, if he have the Underſtanding and Spirit of a Man, do either the one or the other. And hence it is, that Salvation, (and conſequently the means to obtain it) are offered to men in the manner of choice, *Joſh.* 24. 15. *Chuſe then this day whom you will ſerve.* Heb. 11. 25. *Moſes choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a ſeaſon.* And foraſmuch as all Men are not called at the ſame moment, but ſome

ſome receive the Truth in their Youth, others in their middle Age, ſome not till Old Age; all the Liberty which we contend for, is, that Men may have the free uſe of the Means, by which they may know the Truth, and be allowed to underſtand it before they be admitted to Sacred things, that they may not only be able to give a Reaſon of the Hope that is in them, but alſo be able to do (as they are alſo exhorted) *Prove every man his own Work, that he may have rejoycing in himſelf alone, and not in another*, Gal. 6. 4, 5. Thus much in anſwer to this Objection.

There is no Man living that would more gladly (than my ſelf) give to the Church of God, all that Honour and Obedience which God hath allowed Her; but to ſay, *She cannot err*, is to make Her more like God than She is. I think all that can be ſafely affirmed, is, That She ſhall not fail ſo, as utterly to ceaſe from being, but that God will have a Church in the World, to be his Witneſs to the end of the World, though the Apoſtacy be never ſo great, or ſeemingly univerſal. And as it pleaſed God to foreſhew the great Apoſtacies, which ſhould be found among the Chriſtian Nations: So he was graciouſly pleaſed to intermix ſome words of comfort, that when it ſhould ſo fall out, that the Spouſe of Chriſt ſhould be like the *Dove in the ſecret places of the Stairs*, Cant. 2. 14. or thruſt into Priſons, and out of ſight, which might cauſe the Faithful even to think there was no Church remaining (like that of the *Prophet*, who deſired rather to die than to live, becauſe he thought the Faithful had utterly failed, and himſelf left alone) I ſay, that then they ſhould remember that *the Gates of Hell ſhould not prevail againſt the Church*, and therefore God hath always had a Church, however ſhe might be obſcured.

Finally, Brethren, my Hearts deſire and Prayer to God for you, is, that you may be of one Mind and Judgment in all the Will of God, and eſpecially in theſe Sacred Principles before mentioned, and in the Conſtitution of your Miniſtry, in reſpect of the *Threefold Order* of Miniſters, under which the firſt Churches were undoubtedly governed, *viz.* *Meſſengers*, *Elders*, and *Deacons*. And I do the rather adviſe to this, becauſe ſome have been pleaſed to publiſh in Print, that there are only two Offices remaining in the Church of Chriſt, *viz.* Elders and Deacons; This *Presbyterian Principle*, will, I fear, undo ſuch as receive it. They boldly tell us, that the Office of *Timothy* and *Titus* was *Temporary*, as if they had none to ſucceed them. What I have formerly written in the defence of the firſt of theſe Offices, is extant among you, and as yet unanſwered, and to that I refer you. Our

Our Diviſions have been, and will be, if continued, very prejudicial to the Truth it ſelf; and our Adverſaries know how to make uſe of them againſt us, and our Holy Profeſſion, though they cannot be Ignorant of the great Diviſions which were in the Churches in the Apoſtles Days, nor ſhould they be ignorant of their own; and to the end they may ſee they are no more happy in that matter than their Neighbours, let them conſider what *Bernard* hath written of them, as he is quoted by the Learned, in *Cant. Serm.* 33. His Words are to this effect.

" From whom ſhall the Church hide her ſelf? All are Friends, and " all are Enemies; all are Kinsfolks, and all are Adverſaries; all are " Houſhold Servants, and there is none at peace; all are Neighbours, " and all ſeek but their own Profit. They are Miniſters of Chriſt, " and ſerve Anti-Chriſt; they do walk in the Honour of the Good- " neſs of the Lord, unto whom they do no Honour. Thereby cometh " that Beauty of the Harlot, which thou ſeeſt daily in their Apparel, " as the Players of Comedies. As in the Apparel of a King, there- " by thou ſeeſt the Gold in the Bridles, Saddles and Spurs. Thereby " are the Tables beautified with Meats and Veſſels: Thereby cometh " Drunkenneſs and Gluttony: Thereby proceedeth the Harp and the " Viol: Thereby are the Preſſes running over, and the Garners full, " anſwering the one to the other: Thereby are the Boxes full of Oynt- " ment and ſweet Savour: Thereby are the Purſes filled. Therefore " would they be, and are the Princes of the Churches, The Pro- " voſts, Deans, Arch-Deacons, Biſhops, Arch-Biſhops, and theſe " things come not lawfully, but becauſe they walk in the buſineſs of " Darkneſs.

" Behold now in Peace my bitterneſs is moſt bitter, It hath been " before bitter in the Death of Martyrs, afterwards more bitter in " Controverſie with Hereticks; now it is moſt bitter in the manners of " thoſe of our own Houſe. We can neither chaſe them away, they " are ſo mighty, and multiplied without Number; the Sores and " Plagues of the Church are entred into the inward parts, and are incu- " rable; and therefore is her Bitterneſs moſt bitter.

And in Pſal. 90. 6, 11. " O Lord Jeſus, thou haſt multiplied the People, " but not encreaſed their Joy; all the Chriſtians almoſt, do ſeek their " own Profit, they have removed the Offices to ſhameful Gain, and " into Works of Darkneſs, and the Health of Souls is not ſearched " for, but the Pleaſure of Vices: Therefore are they ſhorn: There- " fore do they frequent Churches, and ſing Pſalms. They

" They contend moſt impudently daily by Proceſs, for Biſhopricks, " Arch-Biſhopricks, *&c.* There remaineth nothing, but that the Man " of Sin, the Son of Perdition, be revealed.

And on the Converſion of St. Paul. " Alas, O Lord God, for theſe are " the firſt which do perſecute thee, whom we do ſee to love the higheſt " Places in thy Church, and do hold the Principality, and by Power " and ſtrength have taken the Arches of *Sion*, and afterward freely have " ſet all the City on fire. Their Converſation is miſerable, the Subver- ſion of thy People is pitiful. *And ſpeaking to the Pope, he ſaith,* "This " Mortal Corruption hath not begun in thy days, but I pray God it " may end in thy time. In the mean time thou art apparelled and " decked up very gorgeouſly. If I durſt ſpeak, thy Seat is rather a " Pack of Devils then of Sheep. Did St. *Peter* do ſo? Did St. *Paul* " mock after that ſort? Behold the murmuring and complaint of all " Churches, they do cry out that they are cut in pieces, and diſmem- " bred. There are very few, or almoſt none, that do not fear the " ſtreak or Wound. *Thus far Bernard.*

Let not then the Papiſts contemn or deſpiſe us, becauſe of ſome De- fects, in reſpect of Unity, neither let us deſpiſe them, becauſe of the Diſcords which have been, or are among them. Let us beware of the cauſe of thoſe Calamities, and ſtrive only for the true Form, and due Power of Godlineſs, then ſhall the Spirit of Hatred, which hath inſer- ted it ſelf amongſt Chriſtians, be rooted out; and then ſhall that great Badge of Chriſtianity, *unfeigned Love*, (even the Love of God, ſhed abroad in our Hearts by the Holy Ghoſt) poſſeſs the Room of all our bitter Contentions. That thus it may be, is the Prayer of

Your Loving Brother,

Written in the Year 1685.

Thomas Grantham.

Poſt-

Poſt-Script.

Concerning the Original Manuſcripts of the Holy Scriptures.

BRETHREN,

BEcauſe *our Learned Adverſaries are wont to amuſe weak Chriſtians, by telling them* they knew not the Originals, *&c. I thought fit to tranſcribe part of what I have formerly printed in Anſwer to this ſpecious Objection*; In the Introduction of my Book of Primitive Chriſtianity, *how vain and pernicious this Talk is about the Original, will appear, when you conſider, That no man living ever ſaw the very Papers in which the Prophets and Apoſtles did write the firſt Draughts of the Holy Scriptures, and therefore none have the Originals, but only Copies of Scripture. And let not this offend any Man: for,*

It ſeems to have been the beſt for all Chriſtians, that after many Copies are taken and ſpread in many Nations, theſe firſt Draughts ſhould not continue long; for had any now but ſo much Confidence, as to ſay they have theſe very firſt Sheets of Paper to ſhow, how might they trouble the whole World with ſuch a Report? and how might they abuſe the World, and all the Churches in the World at pleaſure? as by adding or taking away, and who ſhould correct the Original?

Suppose the Roman Church had those Manuscripts in their Hands, what Mists might they cast upon the Nations, and who could come to the sight of them to discover any such abuse? and the same may be said of any other potent Party.

But now the Originals being no where to be found, but yet a multitude of Copies extant, and the same translated by multitudes of Men into several Languages; by this means all are forced to be more peaceable than perhaps they are willing to be, since they have only Copies of the Divine Oracles, and others have Copies as well as they, so that they can none of them pretend to have ever seen the Original, and therefore can they less quarrel about their Copies. Thus hath God's Wisdom disposed herein, better for his Church than She could have thought or desired.

And it is worth observation, that scarce any of the Churches to whom St. Paul *wrote, had the Original sent to them,* (except the Galatians) *but had only certain Copies written by divers Hands. For Instance,* The Epistle to the Hebrews was written by *Timothy, as 'tis said in the Post-Script.* The Epistle to the Romans was written by *Tertius.* Four Persons wrote the first Epistle to the *Corinthians, Post-Script. Two Brethren wrote the* Second Epistle, *Post-Script.* Tichicus *and* Onesimus *wrote that to* Colossus. *All these Churches had only Copies, and for ought appears, never saw the Originals.*

And what if some of these Copies did accidentally vary some Word or Tittle, are the Sacred Epistles ever the worse, so long as the Holy Doctrine therein contained, was not injured? Can we think that when the Holy Apostles preached, that they had still the very self-same Phrases? This were idle to imagine, and yet they had the self-same Gospel to preach in every Place.

I speak not this, as if I approved of altering the Holy Writings; no, not in the least iota; yet if accidentally, in Transcribing

ſcribing, or Printing, there ſhould be ſome ſuch Failure, I do not think that by and by that Copy were to be rejected, or the Authority of the Scriptures therefore to be called in queſtion, that men might ſet up themſelves above it. Some under pretence of being the Church, and others pretending the Spirit, whilſt they both reject the Church and the Spirit, as held forth in, and ſpeaking by the Holy Scriptures. A plain Inſtance of this, we have in the Papiſts, *and moſt* Pædo-Baptiſts, *who whilſt they ſeem to admire* General Councils, Fathers, *&c. they regard not the* Decrees *of the beſt* Councils *and* Fathers, *which were held by the* Apoſtles *and* Elders, *and* Brethren *at* Jeruſalem, *who among other things,* forbid the eating of things ſtrangled, and Blood, *which the Church obſerved for ſeveral hundred of years after* [*for indeed* they were delivered to the Churches to be kept, *not to be broken,* Acts 16. 1, 2.] *and yet without all Conſcience of theſe Decrees, they feed upon Blood,* &c. *And on the other ſide, how ridgidly do they impoſe the Decrees of the* Trent Councils, *in the Caſe of Tranſubſtantiation (though never heard of before it was there invented) inſomuch as they have puniſhed with the cruelest Death, ſuch as in Conſcience could not ſubſcribe unto it. God give them a better Underſtanding, and more Moderation for the future.*

But ye, Brethren, as you have received theſe Holy Decrees *among the reſt of the Heavenly Rules left unto us by the moſt Antient Fathers, even the Apoſtles of our Lord, ſo walk in them, and* keep the Ordinances as they were delivered by them, who received them of the Lord. *Now the Lord increaſe our Faith, that we may be able to ſtand faſt in the Truth, and to overcome all Difficulties. So prays your Brother,*

Thomas Grantham.

UMI

Hear the Church, &c.

OR, AN

EPITOME

OF THE CHIEF

CONTROVERSIES

BETWEEN THE

PAPISTS,

AND THE

Baptized Believers.

By THOMAS GRANTHAM.

Let that therefore abide in you which you have heard from the Beginning: if that which ye have heard from the Beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father, and this is the Promiſe which he hath Promiſed us, even Eternal Life, 1 John.

Unto the perfect Words of the New-Teſtament nothing may be added, and from which nothing may be taken away, by him that will lead a Life agreeable to the Goſpel. *Apollinar. l. 5. c. 14.*

LONDON, Printed in the Year, 1687.

Dear the Church, &c.

OR, AN

EPITOME

OF THE CHIEF

CONTROVERSIES

BETWEEN THE

PAPISTS,

AND THE

Baptized Believers.

By THOMAS GRANTHAM.

Let that therefore abide in you which you have heard from the Beginning: if that which ye have heard from the Beginning shall remain in you, ye also shall continue in the Son, and in the Father, and this is the Promise which he hath Promised us, even Eternal Life, 1 John.

Unto the perfect Words of the New-Testament nothing may be added, and from which nothing may be taken away, by him that will lead a Life agreeable to the Gospel. *Apollinar. l. 4. c. 12.*

LONDON, Printed in the Year, 1687.

THE EPISTLE TO THE READER.

Christian Friend,

IT *is now about six and twenty years since it pleased a Learned Papist to send seven Queries to the People commonly called* Anabaptists, *in the County of* Lincoln, *about which many Papers were exchanged, and in the Year* 1662; *some part of them were Printed under the Title of* the Baptist against the Papist, or the Scripture and *Rome* in Contention about the Supreme Seat of Judgment in Controversies of Religion. *To which the Queriſt never replied in Print, but only sent me a few Notes in Manuscript; which seven Queries, with my seven Anti-queries I shall annex to this Epistle.*

The Truth is, I did then, and do still look upon this sort of Christian-Adversaries (so I call them) to be the most subtil, as well as coherent with their Principles, keeping close to their Arguments, and using all very much the same Mediums: *and were the Truth with them (as in many things I am satisfied it is not) this very thing would be their high Commendation.*

But

But missing the Heavenly Mark (more is the pity) they must needs be the more dangerous, wherein they stand opposed to the Truth, of which being very sensible, I cannot, as I love plain Truth, and the Souls of all Men, but indeavour as much as in me is, after a Christian sort to undeceive (if it may be) some of them, and to prevent others from being deceived by them.

I speak not this as fearing them, but as truly loving them, as they bear the name of Christians, and doubtless are as zealous in their way as any, tho I do verily believe they are under the greatest mistakes of any that profess the Christian Religion, except professed Enthusiasts.

That I treat them in Love is no new thing, let my Words written more than twenty years since witness, now in my Epistle to the Reader thus you find them. Not that I envy those of the Papal Church, or desire them any evil; Not that I desire they should be exposed to a Suffering Condition for matters of Religion, or that they should be denied any liberty in that Respect which I desire my self, nor for any other prejudice (God knoweth) do I publish this small Treatise, *&c.*

And what I said then, I say now, being verily perswaded by the Scripture, and all good Principles which I could ever meet with, that they and all men [living soberly and quietly under the Government] ought to have at least a friendly connivance under our differing sentiments from the established Form or Order of Worship, &c. But I am no Dictator, I must leave these things to the pleasure of God, and the prudence of our Governors, only this is my Determination, in Christ's strength to live and die faithful to what I know of the ways of Truth, and to my own Conscience. Praying constantly for the happiness of my Prince, and all his peaceable Subjects.

Tho. Grantham.

Hear the Church:

The Third PART.

CONTAINING AN

EPITOME

OF THE

Controverſies depending between thoſe who are commonly called PAPISTS, *and thoſe commonly called* ANA-BAPTISTS: *Occaſioned by Seven* Queries *propounded by a Learned* PAPIST.

LET the Chriſtian Reader know, that it is no idle Conceit of the Parts of the Author, above his Brethren, nor yet above his Adverſaries (many of whom are undoubtedly Men of very rare Parts and Accompliſhments) which moveth him thus to appear, and to call forth all the Strength of *Rome* in Argument to defend their Church and Religion againſt the poor *Baptized Churches* in this Nation: But it is only the *Clear Evidence of Truth*, on their ſide, as contained in the holy Oracles of God, which gives Boldneſs to this great Undertaking. Which in all due Humility, Chriſtian Love, and yet

with

with holy Confidence, is thus attempted, for a fair Trial of the Caſe or Caſes depending between the Parties above mentioned. In the Name of God therefore let us proceed to the Particulars of the Seven *Queries* ſent to the *Baptiſts* by a Learned *Papiſt*, which indeed contains the Sum of the Controverſies between the ſaid Parties.

Papiſt Query 1.

Whether we are to reſolve all Differences in point of Religion, only out of the Written Word of God?

Baptiſt Anti-query 1.

What Controverſie in point of Religion can you reſolve without the Written Word of God? And whether the written Word of God be a perfect Rule for Matters of Religion?

The firſt Part of this Anti-query *concludes in the Negative; the latter Part in the Affirmative, and affords (as I think) this undeniable Argument,*

That which is the only perfect Rule to all Chriſtians in the greateſt Matters of Religion, and that without which neither Chriſt, the Church, nor Chriſtian Religion can be known, is the only infallible Rule by which all Controverſies in point of Religion, are to be reſolved.

But the Holy Scriptures are the only perfect Rule to all Chriſtians in the greateſt Matters of Religion; and that without which neither Chriſt, the Church, nor Chriſtian Religion can be known.

Ergo, The Holy Scriptures are the only infallible Rule by which all Controverſies in point of Religion among Chriſtians are to be reſolved.

Papiſt Query 2.

How know you preciſely what is the true Word of God?

Baptiſt Anti-query 2.

Whether ſome Book muſt not of neceſſity ſpeak for it ſelf [or be received for God's Word upon its own Evidence?] and whether the Holy Scriptures do not beſt deſerve that privilege? And whether it be not too great preſumption to ſay, There are no Holy Books, but thoſe which you and we have received for ſuch, ſeeing thoſe which we have, tell us there were other Holy Writings, which never yet came to our Hands, nor to yours?

Foraſmuch

Forasmuch as no Society of Christians in these days can bear witness to the truth of any thing upon their own knowledg, sight, or hearing (as the Apostles did, 1 John 1. 2 Pet. 1. 16.) *for scarce so much as one hundred years, and this their Testimony, also, being but of humane Authority, it remaineth of necessity, that some Books of Record must be received upon the Authority of the Author, in whose Name they speak, and the Divine Evidence of the Matter contained in them; and hence we argue, the Sufficiency of the Scriptures own Authority, to command our reception of them, speaking to us in the Name of God, and carrying in themselves Divine Evidences in respect of the matters therein contained.*

Papist Query 3.

How know you that your Copies and Translations of the Bible, are the true Word of God, since the Original Writings are not come to your Hands?

Baptist Anti-query. 3.

What Copies and Translations of the Scriptures have you that are more true than ours? And where are the Original Manuscripts of the Prophets and Apostles?

Seeing it was not the Pleasure of the Divine Wisdom, to preserve, and present to all Nations, the very first Pieces of Paper in which the Divine Oracles were written; but rather to preserve many Copies, and cause them to be spread throughout the World. And seeing no sort of Christians dare pretend to have Translated any of those Copies by an infallible Pen, but only according to the best Skill they have acquired or learned in the Original Tongues; It would better become all Learned Christians to bend their Minds to rectifie (what they may) any Imperfection or Mistake that may be in any of the Translations, rather than by such Queries as this, to open a Gap to Unbelief and Irreligion.

And though much might be said (by a captious Person) against the English *Translation of the* Papists, *yet to prevent vain Jangling, we refuse not to be tried in the Cases depending in these* Queries *and* Anti-queries, *either by their Translation of the Bible, or by that which is allowed by Authority? And seeing no* Papist *is able to produce the prime Originals, let them beware how they quarrel with our Copies, lest some quarrel with theirs: and so instead of Edification, they bring forth nothing but vain Contention: and shew themselves ungrateful to God, and mischievous to men. For what man of any Modesty would upbraid another, because he never saw the Original Writings, when neither himself, nor any man living ever saw them, nor is ever like to see them?*

Papiſt Query 4.

Where we differ about the Senſe of the Word, by whom muſt we be tried? The dead Letter cannot explain it ſelf.

Baptiſt Anti-query 4.

When we differ about the true Church, or the Meaning of Authors [*be they Fathers, or Councils*] by whom muſt we be tried? Theſe cannot ſpeak for themſelves, more than the Scriptures: And whether, the Scriptures being compared together, do not explain themſelves? Alſo, whether this be not an opprobrious, and ignominious Speech, for you to call the Scripture *a dead Letter?* And whether the true Lovers of the Scriptures, ever vouchſafed them ſuch ill, and indeed improper Language?

Of all the Seven Queries, *this is the moſt difficult; ſee what we have ſaid to this Difficulty in our precedent Epiſtle. Let the* Papiſts *prove themſelves to be the true Church, and the Contention about the Power of the Church to decide Differences which may ariſe about the Meaning of the Scriptures, will with more eaſe be brought to a period. In the mean time, as we muſt every one give an account of our ſelves to God, ſo it is the Duty of every Chriſtian to labour to underſtand the Scriptures,* Mat. 24. 15. Pro. 22. 20, 21.

Papiſt Query 5.

What clear Text have you out of the Scriptures, for the Proceſſion of the Holy Ghoſt from the Father, and the Son? Or for changing the Sabbath *from* Saturday *to* Sunday? *Or for prohibiting* Poligamy, *or* Infant-Baptiſm? *And whether there be not as clear Texts to prove* unwritten Traditions, Purgatory, *and the* Real Preſence?

Baptiſt Anti-query 5.

Whether the Baptiſm of the true Church be not *One*? And whether the one *Baptiſm* be not expreſly found in the Scriptures? and whether the Scriptures do not prohibit all Baptiſm of Water, beſide that *one*? And whether the *Papiſts* have not confeſſed, in many of their Books, that *Infant-Baptiſm* is not found in, nor grounded upon the Scripture? And then, whether it be not clear, that all the Texts, which ſpeak of Baptiſm in Water, do prohibit *Infant-Baptiſm*? Alſo, whether *John* 15. 26. & 14. 26. & 16. 7. be not clear Texts, that the Holy Spirit proceedeth from

from the Father, and the Son? Alſo whether 1 *Cor.* 7. 1, 2, 3. do not as much prohibit one Man for having two Wives, as one Woman for having two Husbands? And, whether it do not clearly prohibit the latter? Alſo, whether there be any thathold the Firſt Day of the Week under the Notion of a Sabbath, among the Baptized Churches; and yet whether there be not clear proof for the Religious Obſervation of it, *Acts* 20. 7. 1 *Cor.* 16. 2. Alſo, whether it be not abſurd for you to ask for clear Texts, to prove unwritten things? Alſo whether Purgatory, and the Real Preſence, as you hold them, are not plainly deſtructive to ſome Articles of the Chriſtian Faith.

For, is not this the Faith of all ſound Chriſtians?

1. *That Almighty God does love no Creature in this World, ſo much as the Creature Man; nor does he take any Creature on Earth into that nearneſs of Union with himſelf, as the Souls and Bodies of thoſe that ſhall be ſaved.*

2. *That the bleſſed Body of Chriſt, after his Aſcenſion into Glory, admits of no Change, either by Addition to his Subſtance of his Fleſh, and Blood; or Diminution of any part thereof from either.*

Now it is moſt certain, that the Opinion of the Real Preſence by *Tranſubſtantiation* of Bread and Wine into the very Body and Blood of Chriſt, God-Man, doth evidently militate againſt theſe clear Truths, with the greateſt oppoſition, as will appear by theſe Conſiderations following,

1. Though the Love of God to Mankind, eſpecially to all that ſhall be ſaved, is exceeding great; yet it is certain, he never died, nor ever will SO take them into Union with himſelf, AS to *Tranſubſtantiate* their Bodies into the Divine Subſtance of Chriſt, and ſo make their Fleſh of the ſame Eſſence with himſelf, as he is *God Bleſſed for ever.*

And therefore it is in no wiſe to be believed, That God Almighty ſo loves the Creatures, *Bread* and *Wine*, as to turn, or *tranſubſtantiate* the very Subſtance of them, into the very Subſtance of the only Son of God, whom we believe to be of one Subſtance with the Father.

It

It is alſo further to be conſidered, That though the two Natures in Chriſt, *i. e.* the Divine, and Human, are united after an unſpeakable manner; yet no Chriſtian does believe, that God did *tranſubſtantiate* the Subſtance of the Humane Nature, into the Subſtance, of the Divine Nature, and that the Forms of Fleſh and Blood only does remain. How then is it at all credible that God ſhould *Deifie* the Creatures of Bread and Wine, by turning them into the Divine Eſſence, as well as Human, to be worſhipped with the *higheſt degree of Adoration which is proper to God himſelf*? Con. Trent. Seſſ. 13. Can. 6. And the Words of *Bellarmin* are very plain; *God* (ſaith he) *is verily and truly to be worſhipped,* Mat. 4. *But Chriſt in the Euchariſt, is very God*; *Ergo.*

Dr. Willet *Synopſ. Papiſ.* p. 561.

Thus much of the Firſt Propoſition. And for the Second;

2. It is to be conſidered, That if the very Subſtance of Bread and Wine, be really tranſubſtantiated into the Subſtance of Chriſt's Fleſh and Blood, then they do either remain that ſame Subſtance of Chriſt's Fleſh for ever, or elſe they are after ſome time either annihilated, or turned to Corruption. But to ſay either of theſe, is flatly to deny, or oppoſe expreſs Scripture, which tells us, That the *Fleſh of Chriſt ſaw no Corruption, and that he continueth ever.* And for the firſt, that Bread and Wine, after the Words of Conſecration, remains for ever, of the Subſtance of Chriſt's Real Body, it is no way credible. For then the Body of Chriſt muſt have received a mighty Augmentation ſince its Aſcenſion. For,

Acts 2. 27. Heb. 7. 24.

If all the Bread which has been conſecrated for almoſt 1700 years, ſhall be ſuppoſed to be all in one place, at any time (as ſure the whole Fleſh of Chriſt's Body is ſo) it might, for Magnitude, compare with a Mountain. And if all the vaſt quantity of Wine, which hath been conſecrated for the like ſpace of time, were ſuppoſed to be collected (as ſure all the Blood of Chriſt remains in his Body, being impoſſible to be ſhed ſince he went into Heaven) it might compare with a conſiderable Fountain of Water. But both theſe are ſo very abſurd, that 'tis hoped no Chriſtian will affirm them; and therefore that Doctrine of Tranſubſtantiation, which neceſſarily infers theſe, and many more Abſurdities, is by no means to be received.

If the *Papists* shall reply, and say, That though the Bread and Wine be really turned into the Flesh and Blood, Body, Soul, and Divinity of Christ, yet it is not necessary that they remain so for ever; I shall earnestly desire them to shew us what becomes of it then? And I ask whether by such reply they do not make the Real and Glorious Body of Christ the most mutable thing in Heaven and Earth, being, according to this Doctrin, subject to be really made, and unmade every day, and that in a thousand places on the same day?

If any (who are little acquainted with the Doctrine of the present Church of *Rome*) shall question whether they do indeed hold so gross an Error, as to teach, that the Bread and Wine in the *Eucharist* is turned into the very Substance of the Divine Nature of Christ, as well as his Humane Nature; he may see it fully asserted by a Learned Papist in a certain *Catechism*, entituled, *An Abridgment to Christian Doctrine*, the last Edition, Printed at *Doway*, 1661. pag. 194, 195. in these Words.

Quest. *What is the Blessed Eucharist?*

Answ. *It is the Body and Blood of Jesus Christ; true God, and true Man, whole Christ, under the outward Forms of Bread and Wine.*

Quest. *In what manner is Christ present under these Forms?*

This Catechise is Printed with the approbation of *William Hide*. D. D. President of the *English* Colledge at *Doway*.

Answ. By the true and Real *Presence* of his Divine *and* Human *Nature, and not Figuratively only, as some would have it.* God in Mercy open the eyes of all that are thus blinded with the Doctrine of *Transubstantiation*; which *Word* Transubstantiation, the Papists confess *is not found in Scripture.* See the said *Catechism*, pag. 196.

Papist

Papiſt Query 6.

Woether Univerſality both for time and place, be not an evident Mark of the true Church?

Baptiſt Anti-query 6.

What Church can you name that hath that Mark? And whether the Woman which St. *John* ſaw (called *Myſtery Bablyon*) be not meant of *Rome*? and whether her Cup was not univerſally received, ſo that all Nations were made Drunk thereby?

Papiſt Query 7.

Wiether you have really this Mark? that is, whether you can fetch out of all Ages, and Nations, Profeſſors of your Religion; in particular you are deſired to name but one, or two in the firſt ſix hundred years after Chriſt of your Profeſſion; for example, ſuch as held the ſole ſufficiency of Scripture for the deciding Controverſies, and denied the Lawfulneſs and Uſefulneſs of Infant-Baptiſm?

Baptiſt Anti-query 7.

Whether any man can ſhew this Mark, as it is here called for, without the help of Human Hiſtory? and whether Human Hiſtory be infallibly true, ſo as to be a ground for Divine Faith? and whether thoſe Human Records which concerned Chriſtian Religion for the firſt three hundred years after Chriſt were not the moſt of them burnt by the Perſecutors of Chriſtians? and whether thoſe which remain have not been much altered? and whether they are not in many things contradictory? Alſo, whether Infant-Baptiſm was ſo much as heard of in the firſt Century, and then how ſhould any be named which denied the uſefulneſs of it in this Age? And whether the firſt clear mention of it be not from *Tertullian*? and whether the Learned do not confeſs that he oppoſed it in the third Century as *an irrational* and *unwarrantable Cuſtom*? Alſo, whether that Church, whoſe manner of admitting Perſons into her Communion, her Conſtitution and Government, are according to the Scriptures, *Mat.*28.19,20. *Heb.* 6.1,2, *&c.* be not the true Church of Chriſt?

And whether the Baptized Churches (commonly called *Anabaptiſts*) do not excel in theſe Particulars, all other Churches whatſoever?

Of

Of all the Marks of the Church, ſo much ſtood upon by the Papiſts, this of Antiquity leads, and indeed it is of that importance, that if they fail of this Mark they are like to miſs all the reſt, and that they muſt fail of the beſt Antiquity, in the caſe of their Baptiſm (without which they can have no true Church) will with much eaſe be made evident.

1. Becauſe by their own Confeſſion Infant-Baptiſm (which is the Baptiſm of the preſent *Roman*-Church) is not grounded upon the Scripture. Here they fail of Scripture-Antiquity, which is the beſt.

2. Becauſe they have not one Credible Witneſs for Infant-Baptiſm, in the firſt Century after Chriſt..

3. Becauſe it is acknowledged by themſelves, that they have changed the manner of the Adminiſtration of Baptiſm from Dipping to a little Sprinkling, *which indeed is no Baptiſm.*

Whereas on the contrary, the beſt Antiquity is as clear for our Baptiſm [*i. e. Believers Baptiſm*] as the light of the Sun, many thouſands of Believers being Baptized by *John Baptiſt*, and more by Chriſt (or his appointment) *John* 3. 23. & 4. 1. three thouſand Believers Baptized in one day, *Act.* 2. 40. And multitudes of Believers being Baptized in every Age ſince the Inſtitution of Baptiſm, yea all the *Antient Fathers* for the firſt three hundred years, (if not for the firſt ſix hundred years) after Chriſt were Baptized Believers, ſo that I ſhould think the Gates of Hell cannot prevail againſt our Church in the Caſe of Baptiſm, whether we conſider the Subject, Manner, End and Uſe of Holy Baptiſm, Whereas,

The only Witneſs which is pretended by my Learned Adverſary for the firſt Century is *Dionyſius* the *Areopagite*, mentioned, *Acts.* 17. 34. Who is ſaid to ſpeak thus, in a Book entituled *Eccleſ. Hierarch. cult.* *The Cuſtom of our Mother the Church in Baptizing Children is not to be contemned, nor to be judged ſuperfluous, nor indeed to be credited, if it were not an Apoſtolical Tradition.*

Truly this Author ſpeaks not like a Man that was ſatisfied in this Point of Infant Baptiſm, and ſuch is the faintneſs of his Evidence, that

methinks he should leave a suspicion upon every man that reads him, that he did not know what to say, nor whereof to affirm, but leaving every man to think of the Words as he pleases, we will hear what the Learned have said concerning this *Book, Eccles. Hierarch.*

First, They put it down in the Catalogue of Forged Writings, and *Cajetan* a Papist denys that Work to be written by *Dionysius*: Their Reasons are,

1. Because he never makes mention of St. *Paul* in that Book, who was the happy Instrument by whom *Dionysius* was converted: and yet he extolls *Hierotheus* as his Master.

2. Because he writes of many Orders, of Popes, Priests, and Monks, of which the first Age had none.

3. *Eusebius* and *Jerome* in their Catalogues never make mention of this Book. And *Gregory* the Great doth say it was not written by *Dionysius*.

4. *Illiricus* hath ten very considerable Reasons, why this Book was written long after the Death of *Dionysius*, one is this, The Author talks often of the *Distinction of the Quire, and the Church*: whereas (saith he) the Christians had no such Churches an hundred years after *Dionysius's* time. This Author therefore will never bear so great a weight, as to prove Infant Baptism to have been either taught or practised by the Apostles.

Being thus found destitute of all Antiquity in the first Age, let us hear what one of *their own Chronographers* tells us concerning both the beginning of Infant-Baptism and the *want of any Evidence for Infant-Baptism, in this Nation* till more then three hundred years after Christ.

Robert Fabian, a Papist, in his *Chron. part* 5. *c.* 118. *fol.* 105. tells us, the *Faith had endured in Brittain from the time of Lucius* (the first Christian King in *Britain*) *near upon the season of four hundred years, and odd*, and then in the next Chapter he gives account of *Augustin* the Monk coming into *England*, and how he prevailed with some *Bishops* to observe his Orders. And in Fol. 107. he saith, *But for all this there were of them that*

The present Baptized Believers only do hold to the old Religion at least in the Point of *Sacred Baptism*

vat said, that they might not leave the Custom which they so long had continued, without the Assent of all such as used the same. Then Austin *gathered a Synod, to the which came seven Bishops of* Brittains, *with the wisest men of the famous Abby of* Bangor. *But first they took Counsel of an Holy Man, whether they should be obedient to* Austin *or not. And he said, if you find him humble and meek, as to Christ's Disciple belongeth, that then they should assent to him, which meekness they should perceive in him, if he at their coming into the Synod, or Council, arose against them. When the said Bishops entred the said Synod,* Augustine *sate still in the Chair and removed not, wherefore they were wroth and disdained him, and would not obey to his requests. Then he said to them, Since ye will not assent to my Hests generally, assent to me especially, in three things.*

The first is, That you keep Easter *Day in due Form and Time, as it is Ordained.*

The Second, That ye give Christendom to Children.

And the Third is, That ye Preach unto the English the Word of God as I afore-time have exhorted you: and all the other Deale I will suffer you to amend, and reform among your selves. But they would not thereof.

From this Passage it is very evident, that Infant-Baptism came not into this Nation till about four hundred years after the Gospel was first Received here; and therefore the Papists must needs fail of Antiquity here, and must, (if they will do us right) give place to the Baptized Believers, not only in the Case of Believers-Baptism, but also in respect of the denial of Baptism to Infants, seeing these seven Bishops, and the wisest Men of *Bangor* withstood *Augustine* the Monk, in that point then, as we withstand the Papists in that point now.

And as we have suffered many hard things, even to the burning of our Bodies in *Smithfield*, for bearing witness to the Ancient and True Baptism of Christ, even so it fared very ill with those that withstood *Infant-Baptism, &c.* in the Days of *Austin*; for *Fabian* relates how they were many hundreds of them murdered; and Mr. *Fox* seems to lay the Fault upon *Austin*. I conclude with these two short Arguments,

1. *The present Church of* Rome *cannot possibly prove her self to be the true Church of Christ*; Ergo, *the present Church of* Rome *is not the true Church of Christ.*

2. The

The present Church of Rome *hath no true Baptism*; Ergo, *She is no the true Church of Christ*. Let the *Papists* defend their present Church against these Arguments [the Grounds whereof are delivered truly in the precedent Discourses] without which, all they can say, will signifie little; for what Power soever the Church hath, it is little to them, unless they make good proof [illegible] the true Church of *Jesus Christ*.

FINIS.